

Evangelical

Christendom

"Unum
Corpus
sumus in
Christo."

March-April, 1910.

Christian Union and Evangelism.

THE true function of the Evangelical Alliance is to give expression to the unity of the Church of Jesus Christ, ideally and practically. Our business is not to create unity, nor to restore unity; but to reveal unity. I have very little sympathy with any attempt to obtain uniformity of mind or symmetry of body. These things are not committed to our care or keeping. But we are charged in the Ephesian Letter to keep "the unity of the Spirit"—not to create it, not to restore it, but to *keep* it. Let me remind you that the significance of the word there is not *to guard it* as with a garrison, not even *to defend it* as by argument—that is academic and useless—but practically *to keep it in view*, never to lose sight of it, to observe

the unity. That is our responsibility, and in this Alliance we have the most glorious opportunity—I speak not unguardedly in my use of the term—for revealing to the world that underlying unity which, alas! sometimes we are almost afraid is lost. It is not lost, and every opportunity that comes to us for revealing it, we ought to take advantage of; and in this Alliance stands a great organization ready to our hand for the manifestation of this "unity of the Spirit."

There never was greater need for it than there is to-day, first, because of the keen and sometimes almost painful accentuation of our differences by those of us who criticize. There is need for it, too, because of the false inclusivism which is abroad in the air to-day; this perpetual quest that is being made for a charity which is not founded upon conviction, for a love which has not at its heart essential light. So that we need to be very careful with regard to appeals for a false inclusivism, and because of that surely there is a very great need for the manifestation of this spiritual unity. And, finally, this need is not academic; it is pre-eminently practical. In explaining what I mean, may I be allowed to refer to one passage which I always come back to on this subject—our Lord's intercessory prayer in St. John xvii.? We all remember the fact that in that prayer He said this almost startling thing: "I pray not for the world, but for those whom Thou hast given Me out of the world." And yet the spiritual consciousness of us all will at once recognize that to base upon these words any doctrine would be a very dangerous precedent. But, notwithstanding, sometimes I have heard those very words of Christ used to affirm that our business is not to pray for, and very little to care for, the world. Read the prayer through and ponder it deeply, and you will find that while He was praying at that moment for His own immediate followers and for all that would believe on Him, and therefore for us also—how profoundly thankful we all are for that one passage in the prayer, "Neither pray I for these alone, but for them also which shall believe on Me through their word"—but while He prayed especially for them, His eyes were fixed upon the world. He prayed, "that they all might be one"—for what purpose?



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"That the world may believe." He was not praying at that moment for the world specifically; He was praying for His own, with the world in His mind, with the world in His heart, as it ever was. That we must never forget. The value of our unity is not that we should realize a certain privilege given to us because we are one. The work of this Alliance is not nearly the manifestation of unity in any academic or intellectual sense. We are to manifest our unity practically, with our eyes where the eyes of our Lord ever were; with the needs of the world on our heart, as was ever true of the heart of our Lord; with an earnest desire that the world also may be brought unto a knowledge of the Truth and into vital union with Himself. I put it thus carefully, because it is very difficult for a man to speak of his own time. We sometimes think we can never understand the time in which we live, and that we need distance for proper perspective. But as I understand the time in which we live, it seems to me to demand a new revelation of the fact of the unity of the Church, such as this Alliance and her different Branches alone can give. There are thousands of men to-day who are declining to listen to the Evangel because of our differences. I know such people, I am perpetually coming across them, as I am sure every worker for God is, whose work presses him into real heart-contact with the spiritual life of men. There are thousands who are declining to listen for lack of united testimony. London will listen if we can speak to London together as one great Church of Jesus Christ, and I believe most sincerely that here is the opportunity of the Evangelical Alliance.

But this revelation, in order to be persuasive, must be *practical*. That must continue to be the method of the Alliance in the days to come—not merely in a Conference in which we gather and think of our oneness; but all through the year in which, whenever opportunity offers, we shall *manifest* our unity by our united action in the interests of our God and of those whom Christ loves.

It is not necessary to dwell at greater length on the *fact* of the spiritual unity. Our responsibility is that of keeping it in view ourselves, so that it may be demonstrated to others. This spiritual unity of the Church has two effects. It is, first of all, *inclusive*. Inclusive of whom? Of all those who "hold the Head"—I think this word does need to be said to-day—*those who hold the Head according to the teaching of the Word of God*. I think we must stand together there. I am perfectly prepared to have in my heart the sincerest respect for those who do not hold that view, but I cannot co-operate with them or have

fellowship with them. You will constantly hear it affirmed about people who very widely differ that we are all Christocentric. A letter was sent me some time ago by a man whom I very highly respect, and in which he said: "Your position is Christocentric; my position is Christocentric." That word is being very largely used to-day. My reply to the letter was this: "If you use that term in this relation, you must understand that it is merely a geometric term, and consequently cannot express all the values of this relationship. The question is, not whether this man is Christocentric, and that man is Christocentric; the question is, what Christ is at the centre?" And when to-day we speak of the unity of those who "hold the Head," we mean those who hold the Head as revealed in the Scriptures of Truth. That, I take it, is the fundamental matter that we cannot for a moment lose sight of. I am bound to say—I say it with a sincere conviction and with a great sense of the solemnity of the utterance—this unity of the Church, this keeping it in view, means the exclusion from our co-operation of all those who do not hold the Head in that sense, and especially—and again let me say that I am speaking under a great sense of responsibility and solemnity—we cannot have fellowship with those who retain a terminology which is emptied of its meaning. We must remember that we stand together, in this great unity of the Church, upon the basis of our relationship to the Head, and our relationship to Him as He is revealed to us in the Holy Scriptures. All who hold the Head should stand together thus for testimony. I am not pleading for uniformity. I do not think I should like the world any better if all ladies wore the same kind of bonnets, and I do not think I should admire my walks abroad if all men wore exactly the same shaped garments—they are appallingly near as it is! Nor am I asking for the giving up of a single conscientious conviction; down beneath our convictions, serious and important to each one of us in our varied spheres, there is something far profounder—that which is of the Spirit and in the unity of which we exist. And whereas, for the most part of our time, we shall according to our several convictions prosecute our work in that part of the great vineyard where our Master has placed us, or in that part of the great warfare where He has called us to fight, surely there are occasions, and there are many, upon which, standing side by side, we can speak not so much to each other, not so much to the saints, but to the great world beyond, some loving word unified and powerful by reason of our unity, and, may I not say, the more powerful because it is a word delivered in unity of spirit and heart by men who have differences of conviction about matters which are non-essential?

G. CAMPBELL MORGAN.

Notes.

SINCE the last issue of EVANGELICAL CHRISTENDOM the Council of the Evangelical Alliance has been further strengthened through the acceptance of office by several prominent representatives of various Church denominations. Among such we much pleasure in announcing that Sir Andrew Fraser, K.C.S.I., late Lieutenant-Governor of Bengal, and Sir William Mackworth Young, K.C.S.I., late Lieutenant-Governor of the Punjab, have joined the Alliance in the capacity of Vice-Presidents. Among additions to the General Council are the Rev. George Robson, D.D., of Edinburgh, Ex-Moderator of the United Free Church of Scotland, and Editor of the *Missionary Record of the United Free Church of Scotland*; the Rev. S. Guy Warman, M.A., Principal of St. Aidan's College, Birkenhead; William McCall, Esq., Vice-Chairman of Dr. Barnardo's Homes; the Rev. Charles Brown, of Ferme Park Baptist Church, President Elect of the Free Church Council; and the Rev. Cecil Wilson, M.A., Vicar of St. John's Church, Holloway. The Executive Council has also been strengthened through the acceptance of office by the Rev. J. M. Willoughby, D.D., who formed one of the recent deputation to Finland, and who, in accepting the invitation, writes: "The Evangelical Alliance appeals to me both in itself and as the only possible cure for many of the internal evils which weaken the Church of Christ to-day."

We trust all our readers resident within reasonable distance of the Metropolis will do their utmost to attend the Sixty-third Annual Meeting of the Alliance, which is to take place in the Great Hall of the Connaught Rooms in Great Queen Street, Kingsway, on Tuesday afternoon, April 12th, at 3 p.m. We referred in our last issue to the very special interest attaching to the occasion, seeing that the Alliance is to meet on the spot where once stood the old Freemasons' Hall, in which the Alliance had its birth in 1846. In addition to the speakers announced in our last issue, the occasion will form an interesting link with the past through the fact that Mr. F. A. Bevan has consented to address the gathering. Many will remember that Mr. Bevan's father, Mr. R. C. L. Bevan, was the first Treasurer of the Alliance. His name appears in company with that of Sir Culling Eardley Smith and others who signed an historic document, preserved in the Alliance House, containing the signatures of all who attended the memorable gathering of 1846.

THE Council are thankful to witness encouraging signs of progress and advancing interest in the work and claims of the Alliance. Our thanks are due to God for many tokens of His presence during the past year, especially in the provision of all that has been required to meet the current financial needs of the home and foreign work. We close the year with a balance in hand, but it must be borne in mind that while the summer months call for the usual expenditure, our income during these months is not in keeping with the income at other seasons of the year. The past year has brought many encouraging letters, some expressing thankfulness for the growing influence and usefulness of the Alliance, others mentioning the helpfulness of this magazine and urging to yet more comprehensive energies. To all who thus show their practical sympathy and co-operation we tender warm thanks. The Evangelical Alliance in its Home and Foreign Branches ought to be the greatest uniting and co-operating force in Christendom.

THE work of the Alliance in the interests of Religious Liberty and the relief of persecuted Christians forms a department of its work which, although carried on with vigour, does not appear prominently before the public. At home and abroad the Alliance keeps watch over the welfare of evangelical work and workers, standing ready at all times to do the utmost in its power to assist those tried or unjustly persecuted for the cause of the Gospel. Often this department necessitates correspondence with foreign governments and representatives, and it will be understood that such communications must necessarily be held as private and confidential. As a result, much of the work of the Alliance does not receive publicity or the full credit which it merits. The Council have just received information from Spain concerning successful results arising from joint measures taken against an attempt by the Jesuits to close the Protestant (Presbyterian) Schools at Puerto Santa Maria. Writing from Madrid, our correspondent says: "Yesterday we received news that at last the long-fought-for permission had been given to re-open the Evangelical Schools of Puerto Santa Maria. This victory is greatly due to the active intervention of Pastor Tornos, who was supported by the personal influence of Señor Azcarate, the leader of the Republican party in Spain. It is due also to a certain extent to the fall of the Vaticanist party under Señor Mauro and

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the consequent assuming of the government of the country by the Liberal party. Thanking you for all your help and sympathy in this matter," &c., &c.

DR. CAMPBELL MORGAN, whose portrait and encouraging words on the present and prospective work of the Alliance appear elsewhere in this magazine, has just inaugurated an alliance movement for the development of Bible study work. We trust the movement will be widely taken up. It is much needed, and is capable of great influence for good. It is a happy feature of the times that criticism of the Bible is giving place to an earnest desire for Bible study.

The movement to which we have referred is the outcome of the Bible Teachers' Conference, which took place recently at Westminster Chapel, under the presidency of Dr. Campbell Morgan.

We speak for the Bible Teachers' Association the active interest of all who, in any place, can extend its work. The Association is already strongly supported, and we note with satisfaction that Dr. Campbell Morgan and the Rev J. Stuart Holden are the Joint Presidents.

COUNT DE ST. GEORGE, of Geneva, whom we had the privilege of welcoming at our Annual Meeting last year, expresses in a letter just received his earnest desire for greater interest as regards Alliance membership. Speaking of many who stand aloof from actual membership, Count de St. George says: "Unity is but an empty word if it does not awaken simultaneously in the mind the idea of bond—not bondage. And this bond is expressed in the Word of God by the most perfect interpreter of the will of God, even Jesus Christ our Lord, when He says in St. John xvii. 21, 'That they all may be one,' bringing thus every man who takes Christ as his Redeemer back to the living bond, the centre of our Christian faith, whatever be the name of the denomination, provided it recognizes Jesus as the Christ, the Anointed of God. It is this which ought to take the lead in all our Churches."

The annual meetings of the Free Church Council held at Hull have been marked by an intensity of evangelical fervour which has been pleasing to note. Great possibilities lie with this movement if the predominating note becomes a Gospel ministry and the Gospel for the masses. The Presidential address, delivered by the Rev. J. H. Jowett, M.A., of Birmingham, was mag-

nificent, both in its outspokenness and its fidelity to the Lord Jesus Christ. Speaking on the Ministry of the Word, Mr. Jowett gave utterance to his feelings that "everything is not right among us.

"We may be very busy, but we are not impressive. We may interest, but we do not constrain. We may tickle men's palates, but we do not make them feel the bitterness of sin. We may offer them entertainment, but we do not amaze them with the overwhelming glory of God. We may seek the crowd, but we do not make the convert. And if in our place of worship this awful power is absent; if men do not feel the arresting grip of the inviolable Hand; if, in short, there is no conversion—it is because we are stinted in the Divine resources, and the responsibility for the impoverishment must be sought at our own doors."

On the provision of a remedy Mr. Jowett was equally eloquent. We quote a fine passage in his Presidential address:—

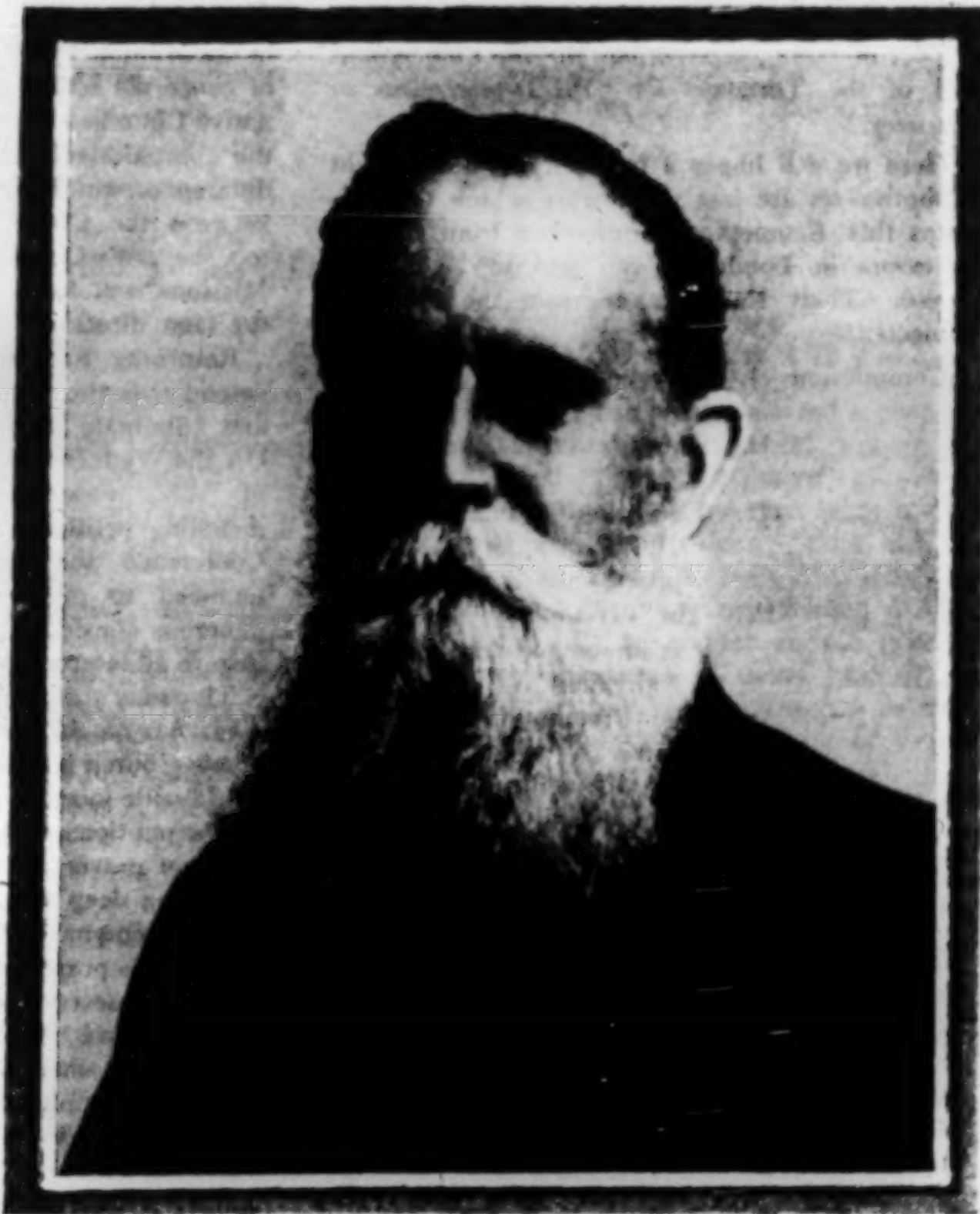
"We must preach more upon the great texts of the Scriptures, the tremendous passages whose vastnesses almost terrify us as we approach them. We may feel that we are but pigmies in the stupendous task, but in these matters it is often better to lose ourselves on the immeasurable deep than always to confine our little boat to the measurable creeks along the shore. Yes, we must grapple with the big things, the things about which our people will hear nowhere else—the deep, the abiding, the things that permanently matter! We are not appointed merely to give good advice, but to proclaim good news. Therefore must the Apostolic themes be our themes—the holiness of God; the love of God; the grace of the Lord Jesus; the solemn wonders of the Cross; the ministry of the Divine forgiveness; the fellowship of His sufferings; the power of His Resurrection; the blessedness of Divine communion; the heavenly places in Christ Jesus; the mystical indwelling of the Holy Ghost; the abolition of the deadliness of death; the ageless life; our Father's house; the liberty of the glory of the children of God. Themes like these are to be our power and distinction."

The General Secretary of the Alliance sails for a deputation tour in Canada on April 22nd, and will be absent from England for about six weeks. Mr. Gooch, prior to his acceptance of the Secretariat of the Alliance, made a tour around the world in the interests of the Children's Special Service Mission and the Scripture Union, during which he visited Canada, coming into touch with Christian life and work in various parts of the Dominion. The object of Mr. Gooch's present visit to Canada is to assist in the completion of arrangements which are being made by the Committee in Toronto and elsewhere for the deputation visit of the Ven. Archdeacon Madden and the Rev. George H. Hanson, D.D., during September and October next. A programme including conferences with clergy and ministers and preaching engagements in various cities and towns is being prepared for Mr. Gooch. We ask for him the prayers of our readers in every aspect of his important undertaking.

The World Missionary Conference, and Prayer for the Unity of the Church.

MUCH prayer is arising to God that He will make the approaching World Missionary Conference, to be held at Edinburgh from June 14th to 23rd, an occasion of rich blessing to His Church. Not least is supplication made that this great gathering shall draw the Churches together and prove a mighty impulse for united obedience to our Lord's command to preach the Gospel to the whole creation.

The Conference will itself present a striking demonstration of the real, deep union which underlies all the diversities of the Churches and the Societies represented. For it is planned upon a truly ecumenical scale, and its delegates are coming from far and near to consult about and to further the preaching of the Gospel of our Lord's kingdom in the whole inhabited earth for a witness to all the nations. Men of many nationalities and diverse creeds will meet at Edinburgh. Established Churchmen and Free Churchmen, Lutherans and Reformed, Presbyterians and Methodists, Baptists and Friends, and Christians of many denominations will stand together in a common allegiance to our Divine Head, who is our Saviour and the Saviour of the world. From the Continents of Europe and America and Australia the leaders and promoters of the missionary enterprise will gather from the homelands, which are its bases. And while it is naturally more difficult to secure the valuable presence of missionaries from the foreign field,



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there promises to be a goodly number of these also, both men and women, fresh from the holy task of making disciples of all the nations, and teaching them to observe all things, whatsoever our Lord has commanded us.

Thus the Conference will be thoroughly representative of the missionary forces of the Church of Christ. And surely in answer to much prayer, which has long been ascending to the throne of God, His Divine Spirit will be manifestly present in that one place, where all these will gather with one accord.

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Months ago a list of suggested topics of prayer was issued by the executive of this World Missionary Conference in the confidence that many will recognize a special call to continue in intercession on its behalf. These subjects are spread over the days of the week. The thought for the Sundays is "*God all and in all*," the intercession of the Mondays is requested in respect of "*the Preparations for the Conference*," and of the Tuesdays for "*the Commissions of Enquiry*."

Here we will linger a moment, for these eight Commissions are just the feature which differentiates this Ecumenical Conference from its predecessors in London (1888) and in New York (1900). Their Enquiries embrace the following subjects:—

- Commission I.—Carrying the Gospel to all the non-Christian World.
- II.—The Church in the Mission Field.
- III.—Education in relation to the Christianization of National Life.
- IV.—The Missionary Message in relation to non-Christian Religions.
- V.—The Preparation of Missionaries.
- VI.—The Home Base of Missions.
- VII.—Missions and Governments.
- VIII.—Co-operation and the Promotion of Unity.

The mere enumeration of these subjects shows what a range of important missionary matters is being dealt with. Each Commission consists of some twenty missionary administrators and experts in Europe and America, including men of distinguished position in public life. Their reports, now in preparation, are based on upwards of 2,000 replies to the Enquiries sent out to missionary workers in all parts of the world. The answers, as returned in various languages, are themselves volumes of valuable missionary material. This mass of manuscript has been worked out by the several Commissions into reports, whose "findings" will be laid before the Conference in June. They will then be published in eight volumes of 300 to 400 pages, and completed by a ninth volume giving an account of the Conference itself.

It will be seen that one of these Commissions deals specifically with Co-operation and the practical Promotion of Unity in the Mission Field. This report will be of special interest to all members of the Evangelical Alliance, but the one-

ness of Christ's disciples is of such vital importance for the whole missionary enterprise that nearly every Commission must give prominence to it. The first Commission, that on Carrying the Gospel to the whole non-Christian World, cannot but point out the sinfulness of the divisions which diminish the efficiency of that endeavour. The second Commission, which deals with the Church in the Mission Field, cannot but urge the necessity of concerted action, and the obvious fact that the native Churches have nothing whatever to do with the comparatively small theological or historical differences, which are still suffered to raise barriers between the Churches of Christendom. Surely, too, the sixth Commission, on the Home Base of Missions, will have something weighty to say in the same direction.

Returning to the Topics of Intercession, as spread over the week, we find that they lead up to and culminate in precisely the same conclusion. On the Wednesdays prayer is called for on behalf of "*the co-operating Churches and Societies*," including petitions, that each may make to the Conference the full contribution, which it is qualified to give, and also that the spirit of generous consideration, sympathy, and love may inspire all intercourse with one another.

Thursday's supplication is on behalf of "*The Church in the Mission Field*," and Friday's that the whole Church may be aroused to a true sense of its world-wide mission. All these are linked together by the petitions suggested for the Saturdays in this cycle of prayer. These are for *Unity*, and they voice the deep and vital thought so rightly and so strongly emphasized by the Evangelical Alliance. Our Lord's prayer for the oneness of His disciples has the closest connection with the great mission of His Church, "that the world may believe that Thou didst send Me." With world-overcoming faith His disciples of every generation must share the mission of their Lord, follow His example, and carry out His work. Nothing will more seriously hinder it than their divisions; nothing will more effectively further it than their deep and real harmony. Petition is therefore made, that all who take part in the Conference may give diligence to keep the unity of the Spirit in the bond of peace, and further, that in the face of present racial antagonisms, the Conference may bear convincing testimony to the unity of all races in Christ. Just here the Call to Prayer quotes some strong and timely words from the Statement of the Aims and Plans of the Conference:—"The problem of the relations of the different races to one another threatens to dwarf all other problems of the century. Some common ground, on which men may meet in the spirit of brotherhood, must be

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found if the world is to be saved from disastrous conflict, and the Christian Church is called to accomplish this tremendous task through the assertion of the unity of mankind in Jesus Christ."

One more petition we will quote, and it is this:—That the Conference may lead to a deeper sense of the oneness of the task, which confronts the Christian Church in the non-Christian world, and to closer co-operation in the effort to accomplish it.

May God enable His Church to realize the magnitude of her task in the world, and *unitedly*

—for so only can it be accomplished—to fulfil her mission to the nations. To this end may He bless and prosper the coming Conference, not least along the lines so indefatigably pursued by the Evangelical Alliance. With the poet James Montgomery we pray—

"Thy kingdom come indeed,
Thy Church with union bless,
All Scripture be her creed,
And every tongue confess
One Lord—the Lord our righteousness."

B. LA TROBE.

World Missionary Conference and the Week of Prayer.

THE preceding article emphasizes the importance of the World Missionary Conference in its bearing upon unity, and constitutes a call to all earnest Christians to unite in daily supplication that practical results may arise out of the Conference.

The Council of the Evangelical Alliance, by invitation of the Chairman and members of Commission VIII. of the Conference—the Commission devoted to the subject of "Co-operation and the Promotion of Unity"—have laid before the Commission referred to a statement of the principles and work of the Alliance in their direct bearing upon the work of Foreign Missions. At present the statement referred to is private, but an extract therefrom will be read with interest, and it will follow most opportunely upon the interesting article which Bishop La Trobe contributes to our columns. The Council trust that the importance of the Universal Week of Prayer and the work of the Evangelical Alliance generally in its direct influence upon and assistance to the evangelization of the world will be fully recognized by the Conference when it assembles in Edinburgh next June.

The extract referred to is as follows:—

"We would remind you, lastly, that not the least important of the Alliance's operations is the organization of the Week of Prayer commencing with the first Lord's Day each year. While such a week was observed in London and other British centres from the first inception of the Alliance, its development into a concert of prayer by Christians in different lands was due to the English and American missionaries at Ludhiana, India, who urged this extension of the original scheme. This was in 1859, and the Missionary Conference held in

Liverpool in 1860, having considered a proposal for the setting apart of special prayer for Missions at the commencement of 1861, expressed their earnest hope that such a plan might be carried into effect. One of the Ludhiana missionaries, the Rev. Mr. Morrison, then addressed a letter to the Alliance proposing that their call to prayer should now be addressed to Christians in every part of the world. Thus, happily, at the instance of missionaries was inaugurated that Week of Prayer which has become universal. The annual invitation to observe the first complete week of the New Year in this way bears the signatures of well-known men in many lands, and is responded to by Christians all over the world. It is particularly gratifying to note that the whole of the Protestant Missionary Societies, the British and Foreign Bible Society, and the Religious Tract Society cordially co-operate with the Evangelical Alliance each year in circulating the programme of prayer for the week throughout the mission fields of the world. The recent revival in China is said to have commenced with the Week of Prayer, and the Alliance pays annually for the translation of the programme or syllabus of prayer into Chinese, and for its circulation to every mission station in the Chinese Empire.

"The reports received year by year from the mission field with reference to the meetings thus convened are most encouraging. From all parts of China, including the interior, from Japan and India to the islands of the Pacific Ocean, from all parts of the American Continent to Australia and New Zealand, and from Northern Europe to Southern Africa come reports telling of the blessing which the Week of Prayer has been to those participating in it."

Evangelical Alliance in Japan.

Jubilee Observance of the Week of Prayer.

WE have received interesting details of the progress of Evangelical Alliance in Japan in the form of a letter from our friend Mr. J. H. Ballagh, of Yokohama, and a cutting from a Yokohama paper, both of which will be read with interest. Mr. Ballagh writes:—

"Immediately following the Week of Prayer I sent a short account of its observance to the Secretary of the Reform Board of Missions, through whom you were pleased to transmit some programmes. I asked him to transmit to you, if he felt disposed so to do. Fearing you may receive no account at all, I will add a few words concerning this fiftieth observance of the Week of Prayer in Japan. The slip I enclose will give a glimpse of the first observance, and some special results. Viewing this as the Jubilee of the Week of Prayer in Japan, I felt it ought to be specially observed. To this end I ordered 600 prayer programmes printed, and began to send one to every Mission or family who should prize it. I found I had to order 300 more to meet my purpose. This was done at the same rate as the previous 600, although it required re-setting the type. The cost of printing and postage was paid for by the Treasurer of the Standing Committee of Missions, at a cost of about six dollars. I enclose a specimen. I sent to all Protestant Evangelical Missionaries and Churches, and hope observance was general. The Japanese programmes were translated by the Rev. Mr. Kozaki, and printed in several localities, Missions supplying their own Churches and helpers. The Yokohama observance was under the auspices of the Union Church; a member of the Church of England, Rev. Mr. Austen, Seamen's Mission Chaplain, meeting with the Church and conducting one of the meetings, and suggesting a collection in aid of the parent organization.

"The meetings were earnest, the programme strictly followed, and Scripture selections read and commented on. The Japanese Churches held union meetings, with an attendance of about 150 each time, and held at six of the leading denominational churches. The Japanese Episcopal body, like its foreign, does not fraternize with the other Christian brethren, if they observe the Week of Prayer at all. From country stations I learn of good meetings. I am convinced the Week of Prayer is of great educational value in enlarging the scope of prayer, as well as increasing the grace and fervour of devotion, especially for the Japanese Christians. A very unexpected result, it appeared to us, of this Jubilee observance in Japan was the announcement of the American proposals, on the evening of the close of the Week of Prayer, calling for the adjudication of all international differences and for the removal of friction in the Orient. The timeliness and greatness of these proposals made us feel the hand of God

was in it. We regarded it as a fulfilment of the promise, Isa. lxxv. 24, 25. It has been a great inspiration to prayer. First, we thought a Prayer League, daily and together as far as possible, would be well. It was put into action on the 10th inst.—the first week a few foreign brethren, the second (or this week), Japanese and foreign. Internationally the prospects seem adverse, there are many opposers; motives are misinterpreted; but one thing is clear as the noonday. If Japan could set the example of relinquishing immediate aggrandisement for the establishment of peace in the Orient it would result in her moral and ethical advancement beyond computation. Were Japan fully possessed with the Spirit of Christ she would do it, and I would hope she would sooner do so than older Christian nations. If she refuses now, it will be harder so to do later on—more interests will be involved. Will not the God of peace give such a bestowment of the Spirit of peace that the Prince of Peace may soon begin His mild reign? (Psa. cxxii. 6, xxxii. 6, King James' Version; Ezek. xxxvi. 37).
"JAS. H. BALLAGH."

"THE UNIVERSAL WEEK OF PRAYER. "JUBILEE OBSERVANCE.

"The annual observance of the Week of Prayer in Japan, to be held from January 2nd to 8th inclusive, attains its jubilee with that of the beginning of Protestant Missions in Japan. The first observance was held in the homes of the missionaries at Kanagawa, and was attended by civilians and seamen from Yokohama. Later, on the removal of the missionaries to Yokohama, the observance was continued at this port. Distinct results following the early and later observances have not been few. The removal of the long-standing Edict against Christianity was distinctly traceable to a petition sent forth at the meeting of 1865, asking the Evangelical Alliance to insert such a request in the programme for the Week of Prayer in the following year. The removal followed not long after, and largely through the representations of influential Christian men and statesmen made to Prince Iwakura and the late Prince Ito. Another marked result was the birth of the first Christian Church organization in Japan, as the outcome of the first Japanese observance of the Week of Prayer (O.S.) in 1872. Again, in the sixteenth year of Meiji a great revival among Japanese Churches grew out of the Week of Prayer here in Yokohama. Other seasons of refreshing have followed from time to time in all parts of Japan, where probably the Week of Prayer, following the instructive programme of the Evangelical Alliance, is more generally and universally followed than in any other Mission field.

"J. H. B."

The Week of Prayer Abroad.

Further Reports from Foreign Centres.

Akureyi (North Iceland)—

"The prayer week is now ended, and I desire to record a time of much refreshment and blessing amongst the people of God here. We had long looked forward to this precious opportunity, and we were not disappointed. You can perhaps understand what a privilege it is for us up here, in this out-of-the-way corner of civilization, to be able to realize in a very special manner our oneness with the great Church beyond the horizon; redeemed by the same precious blood, and waiting for the same Lord. I wish you could have seen the eager anticipation among the believers to be present at the prayer meetings. One young woman walked in a long distance through the snow from her country house and obtained a lodging in this town during the prayer week. Another, who had to undergo an operation at the hospital here, put it off some weeks, in order to be able to take part in these meetings. By God's grace she was able to attend all but the last meeting. I know of at least two reconciliations of minor differences between believers during this blessed week, and I trust that the spiritual blessing which the Lord has vouchsafed us will fasten its roots among us, and bring forth more and more fruit to the glory of God."—A. G.

Alexandria (Egypt)—

"The meetings for united prayer were held in the Church Room of the Soldiers' and Sailors' Institute, at which very helpful addresses were given by the representatives of the various Christian organizations of the city. A spirit of believing prayer prevailed, and it was felt that such meetings should continue longer and be held more often. The Evangelical Alliance has proved a great means of keeping 'the Unity of the Spirit' among the different Churches and Missions."—W. D.

Aroloya (Lagos)—

"I am happy to say that, as usual, the meetings were very well attended. In fact, the Week of Prayer is a great event with our people here and throughout the Yoruba country every year. The prayers offered were no less hearty and sincere."—A. W. H.

Baghdad (Turkey in Asia)—

"The Week of Prayer was observed as usual in this city, and the meetings were well attended each day by about thirty souls. I think most of us felt the necessity and the advantage of such gatherings on the threshold of the new year, particularly in this Empire at the present time, when many possibilities for good or ill are latent."—F. J.

Bahia (Brazil)—

"Our past year's work has had its tangles and triumphs, and we have much to be thankful for. The prospects for the New Year are good, and the first week of the New Year spent in prayer has brought us nearer the Master and made us more fit for His service. The meetings were well attended and ably led. Our lay brethren and lay workers led for the most part. There are a faithful company of consecrated Brazilians at this place, and all are ready to quote a passage from the Book, lead in prayer, or 'Say a good word for Jesus.'"—C. F. S.

Buguma (New Calabar)—

"The Week of Prayer was duly observed, and resulted in the confession of some of the sins enumerated on the Programme of Prayer—sins which the penitents confessed to have hitherto committed with impunity. The circumstance has led to a general reformation of conduct on lines hitherto regarded as of little or of no importance."—M. A.

Changsha, Hunan (China)—

"According to our usual custom, we have observed the Week of Prayer in Changsha. This year the meetings were held for five days in the week, Monday to Friday; but as the number of Christians is increasing, and to save long walks from one end of the city to the other, most of the services were held in three separate sections at convenient places of worship.

"The meeting on Wednesday was a united service for all the Churches, and we took that opportunity to make a collection for the Evangelical Alliance. The proceeds amounted to about £1 1s.

"Please accept our thanks, on behalf of the Alliance, for all the labour and care in arranging this Week of Prayer, and giving our Chinese brethren the opportunity to join the Universal Church in this service of supplication."—W. H. W.

Cheefoo (China)—

"With hearts full of praise and gratitude to our Heavenly Father, we have the joy of sending you a few notes of 'The Week of Prayer' just passed, a week never to be forgotten, and one that has proved to be one of the best we have ever had.

"Owing to the great exodus of friends at the beginning of the winter, who have not yet returned, we felt that perhaps the gatherings would fall far short of previous years: but although this was true with regard to numbers, the unflagging interest that has been daily sustained, with the regular attendance of over forty members each day, and

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the rich manifestation of the Holy Spirit's presence in the earnest and practical supplications poured forth, have more than made up for the smaller attendance, every one feeling that as so many were away each must do all in his power to make the meetings a success.

"Lastly, the 'gifts' offered in the enclosed 'thank-offering' are not a whit behind former years, for which we are sure you will rejoice with us and thank God for the liberality of His servants.

"The daily attendance and the very definite prayers at the morning and evening Chinese services held in connection with the Week of Prayer at the Presbyterian and C.I.M. Missions also greatly rejoiced our hearts, making us realize the power of the Holy Spirit in our midst in a marked degree, and from which we shall look for definite blessing in the days to come.

"Wishing you and the Evangelical Alliance a New Year of blessed and useful service, and asking for a renewed interest in your prayers for the Work of God in this district."

—J. A. S. AND A. H. F.

Fenchow (China)—

"The enclosed postal money order represents the thank-offering of the native Churches in Fenchow and Taikuhsien, Shansi, China, to the work of the Evangelical Alliance. These offerings were taken during the Week of Prayer.

"In Taikuhsien meetings were held during the week in three centres, and much interest was manifested. Two of places where daily services were held were the Oberlin-Shansi Memorial Academy (for boys) and the Bird-Partridge Memorial School (for girls). Both these schools are foundations in memory of the victims of the Boxers, murdered on the spot in 1900. The idea of a united Christendom engaged in prayer is one that takes hold of the thought and fires the imagination of our young people. The third centre where meetings observed the week was in Dr. Hemingway's hospital.

"In Fenchow the week was observed for the first time, at any rate since the Boxer cataclysm. The chief issue of the week, therefore, may perhaps be said to be a better understanding of its meaning and a measurable preparation for fuller blessing next year. However, in some of the topics the people manifested great interest, particularly in that of Home Missions. One leading member of the native Church, a man of some means, and who has done much voluntary service for the Church, offered to devote his time for the coming year to the evangelization of this his native district, village by village. As the district governs some three hundred villages, the man has set himself no small task. He called for a volunteer to assist him in the work, and one of the younger colporteurs has come forward with an offer to help. Another feature of the week in Fenchow was that some voices were heard for the first time in public prayer.

"I am glad to send you these few items and to wish the Alliance blessing in its great work."

—P. L. C.

Jehol (China)—

"It is with much thankfulness to God that I am able to report an increased attendance at our Week of Prayer this year in this inland city. I am sure we have all felt it was good to be there. Much liberty and joy as well as heart-searching was experienced, and from the variety of the subjects mentioned no one could have been there all the time and not have felt his or her life touched at some point. It made us all rejoice we were members of such a body, even the Church of Christ, which He has redeemed by His own blood."—R. M. McA.

Kian (China)—

"We have been again granted the privilege of observing the Week of Prayer here. I spoke to our people on the suggested topics, and from Monday to Saturday inclusive some twenty to thirty met each evening. The issue of the programme in Chinese was a help to us, and resulted in more definite prayer. The meetings lasted about one hour, and over half the time was spent upon our knees. Some of the gatherings especially were hallowed seasons, when we realized God's presence."—W. T.

Kuling (China)—

"The meetings were held each afternoon in the school and were well attended, nearly every household being represented daily. As Kuling is almost entirely a summer resort, we are only a small community in the winter. Although high in this mountain of Central China and cut off from communication to a great extent with the rest of the world, we seemed to feel in a very special way this year the consciousness of our oneness with the rest of the Church of Jesus Christ, and also of the Lord's presence in our midst. Perhaps as never before we seemed to realize the privilege of having a share, however small, in the season of world-wide prayer, and the consciousness too that prayer was being answered 'while we were yet speaking.' We have heard of many special blessings this year in so many parts of China, doubtless in answer to the prayers of God's people at this time last year. May the answer come again in this land and in others heathen lands in even fuller measure this year."—W. W. L.

Lan-chow-Fu (China)—

"Just a line to let you know that we esteemed it a privilege to observe the Week of Prayer last week. We met each day at noon, and I was glad to see the willingness of our Chinese brethren and sisters to gather daily. And the Lord was in the midst. It was also a help to us to remember in our prayers that we were a portion of a large number of God's children scattered throughout the earth, but all meeting at the throne. I trust that God will send down showers of blessing in answer to the petition of His children. I am glad that we were able to get copies of the programme in Chinese."—G. A.

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Pakhoi (China)—

"A series of united meetings for the Chinese members were arranged for the week, and daily the three missions working here (German, American, and English) were well represented. The Chinese speakers at the various meetings spoke of the joy it gave them to meet together this year for the first time and take part in world-wide intercession. We, the foreign workers, believe that this united effort has been helpful to the Church members, as well as being an object lesson to the non-Christians as to our real unity. As a direct outcome from these united meetings, we propose having a United Evangelistic Effort within the next two or three months, plans for which are being already discussed."—W. E. H.

Shanghai (China)—

"I am very glad to report to you that the Week of Prayer organized by the Evangelical Alliance has been observed by this Branch. Meetings were held each afternoon last week in the Union Church, and were, I think, much more largely attended than in previous years. Moreover, there was a very real spirit of prayer manifested, and I believe the gatherings each day proved to be fraught with blessing to those who attended, and will, I trust, bear fruit in answered prayer in regard to the various subjects that were brought before us and for which definite requests were made."—G. H.

Dago (Russia)—

"The Prayer Week was a very blessed time. People came together and our Church members were quickened. Three were converted, others began to seek after Him."—P. M.

Daska (Punjab)—

"In spite of a good deal of work, we held several very good prayer meetings. I would like to record one specially. The leader was our young headmaster and keenly alive to the need for prayer. He gathered together all our workers and their families; the subject was 'Nations and their Rulers.' After explaining the purport of your annual invitation, he got almost all present to take part in prayer, and these great needs were fervently remembered before the Throne of Grace. I wish to add a word of thanks for this well-chosen and suggestive call to prayer."—J. A. A.

Fianarantsona (Madagascar)—

"We have just concluded our special new year's services in connection with the Alliance. We united every morning the first week of the year and followed the subjects suggested, Saturday being the only exception, as we cannot get a meeting that day, but Saturday's subjects were included in our programme for Friday. The attendance was exceedingly good and the addresses at all the meetings above the average. The three Protestant missions united, the London Missionary Society, the Paris Evangelical Mission, and the Norwegian Mission, and all felt that God was in our midst, inspiring us with fresh hope and courage for the work of the year. We look for good practical results from these gatherings."—A. S. H.

Gaza (Palestine)—

"The meetings were held every night except on Wednesday, when it was wet and stormy, Gaza streets not being like English ones. The meetings were well attended by most of our congregation, which is not large, and the addresses, given by the two English doctors and our catechist, were found helpful. Our services were all in Arabic."—A. E. B.

Gooldville (N. Transvaal)—

"For the fifth time we observed the Week of Prayer here, and we enjoyed the meetings as never before. Every member present, every candidate present, even every scholar present, voiced in prayer. One little fellow surprised us all by praying the Lord's Prayer in English, which he did reverently and without mistake. In no less than five languages were prayers offered. We are hoping that at length the Spirit of prayer and supplication has come upon God's little flock here. We hope much from these meetings, and may God grant the realization of our hopes."—D. A. McD.

Grateful Hill (Jamaica)—

"I am glad to say that my Church responded heartily to the invitation to join in the Week of Prayer, and we found the topics suggested very helpful. I am persuaded that our waiting upon God will be fruitful to His glory and the fulfilling of His purposes in and through His Church. May abundant blessings rest upon you and all the officials of your organization, and upon Evangelical Christendom. It shall be my pleasure to further in every way within my power the interest and aims of your Alliance."—T. M. S.

Hakodate (Japan)—

"I think it may interest you to know that this year we were able to have the united Week of Prayer meetings in our four churches here (Methodist Episcopal, Presbyterian, Congregational, Episcopal), and for the first since the disastrous fire of 1907. At that time all the four church buildings were burned, and have only been replaced last summer. During the interval the temporary rooms were not large enough, and the pastors did not think united meetings possible. Now, thank God, they are, and I am sure it has been for the advance of unity and love between us all. Although not at all as large as they ought to have been, there was blessing on the meetings, and numbers grew as the week went on. I cannot enter into detail, but thought you might like to know even so much from this out-of-the-way part of your Alliance field."—D. M. L.

Kalatura (Ceylon)—

"In response to the circular received, we joined our prayers with those of other Christians throughout the world. The services were conducted in accordance with the programme suggested, and each evening a short address was given on the topic of the day. Prayers were offered not only in English, but in Singalese and Tamil as well, the

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two languages principally spoken in the island. The leaders were of various nationalities."—W. C. M.

Kasauli (India)—

"Once again, thanks to the guidance and encouragement of the Evangelical Alliance, our workers and the little scattered Christian community of Kasauli, Kalka, and the district has had the privilege of uniting with the Lord's people throughout the world in beginning the new year with a week of prayer, praise, and intercession. In this age, when so many forces seem to make for discord and disunion in the Church, it is surely of God that there is this wonderfully blessed and far-reaching organization stretching out into so many lands and making for that glorious ideal which will yet be realized—'the unity of the Church of Christ.' When we are 'all one in Christ' the world will believe on and be won for the Christ. Our people rallied in good numbers and we have had a better series of meetings. The first day of the meetings we had three services, morning and afternoon for our Hindustani members and in the evening for our European community. Good numbers remained for the sacred covenant, gathering round the Lord's table, and so the new year began in the best way and in the best place."—C. H. W.

Lagos—

"I have to give, although briefly, an account of the great good the Lord has vouchsafed unto us as the result of this year's united prayer and supplication, when no less than 132 persons met every afternoon from 4.30 to 6 to pray and praise God."—E. E. C.

Madrid (Spain)—

"The Week of Prayer was observed as in previous years. Meetings were held every evening alternately in the places of worship of the Presbyterians, Episcopalians, the German Lutherans, and the Baptists. In every place, and on all occasions, the congregations were thoroughly representative of the entire Evangelical community, and the spirit of Christian unity and of renewed consecration was manifest. In all of the missions in the north of Spain with which the writer has official connection interesting meetings are reported during that week, and testimony is given of a helpful sense of companionship with the great Christian world in the concert of prayer."—W. H. G.

Makowe (Zululand)—

"Just a brief line to tell you that we observed the week. This is vacation time, and our students are away at their homes; but we are more than 'two or three,' and He was in the midst; and although we are in this isolated place we realized that fact, also our oneness in Christ with the thousands of His people with whom we met before the Throne of Grace."—G. F. G.

Mbarara (Uganda)—

"We are expecting our Bishop next week to hold a confirmation here, so for four afternoons during the week I have had a Bible-class of forty men, confirmation candidates and other Christians. At the close of the Bible-class each day we had a prayer meeting, and remembered such of the subjects as seemed suitable to this country."—H. C.

Morden (Manitoba)—

"The Week of Prayer was observed in Morden, Manitoba, by united services between the Presbyterian and Methodist Churches. We followed the programme sent out, and had very enjoyable and profitable meetings. A pleasing feature of these meetings was the part taken by laymen in giving short addresses on the different subjects. Monday and Tuesday evenings were taken by the clergymen, and the rest of the week by laymen. The interest increased as the days passed."—M. C. R.

Moriah (Tobago, B.W.I.)—

"Agreeably with your request, I have to report that the Week of Prayer was observed at this Moravian Mission, meetings being held each evening. These were well attended, especially by men, and we felt ourselves joined in spirit with all those who 'hold the Head.' We look for results in hearts and lives during this new year."—T. L. C.

Niue (South Seas, N.Z.)—

"During the whole of our residence in Niue, since 1868, the Churches in Niue have kept the Week of Prayer at the beginning of the year—the Monday after the first Sunday, save when the New Year begins on Monday, in which case we begin the week on Sunday, December 31st, and begin the prayer meetings on New Year's Day. This will be our last meeting with the people of Niue, as we are leaving shortly for England. Mr. Gavin Smith, M.A., is here as our successor."—F. E. L.

Nkanga M. S. (Pondoland, S.A.)—

"We have this year had better weather for the Alliance meetings, and our people came out well. We were able to have meetings on five of the days, and the spirit which pervaded our gatherings showed that there was interest true and deep. It is a stimulus to the converts to know that throughout the world other believers are joining in prayer at the same time and for the same objects. Most of them have been but a few miles beyond their own homes, and it is good for them to feel that they can help others in other lands and bring down blessing by prayer."—C. S. G.

Rosario (Argentina)—

"Notwithstanding the great heat at this time of the year, and the many calls on Christian workers for Sunday-school feasts, &c., the Evangelical Alliance Week of Prayer was held in the English School, both in Spanish and English, the former in the afternoon and the latter in the evening. Four

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different Churches were represented and took part in the meetings. As usual, the attendance at the English meetings was small, only averaging sixteen, while in the evenings between one and two hundred people were present. In both meetings continuance of prayer was well sustained, and many returned thanks for blessings received during the gatherings."—R. H. S.

"In Rosario here we had a blessed time, and had a more happy gathering than two months back seemed possible. There had been a breach and difference and public debate between the Methodists and Baptists, the result of which was far from desirable, and it seemed that there would be no unity and no common ground for the Week of Prayer. Praise God all was overcome, and Anglicans, Brethren, Baptists, and Methodists all met in supplication, humility, and praise unto God, who has made us one in Christ Jesus. We had glorious meetings, overflow meetings, and Jesus was in the midst."—T. T.

Samakov (Bulgaria)—

"We wish on this occasion to express our heartfelt thanks to those who drew up the richly comprehensive programme for the Week of Prayer, so full of beautiful thoughts and suggestions. But we are specially thankful for the Week of Prayer itself, being so great a privilege, and giving as it does the opportunity for all the people of God all over the world to unite as one family in lifting voice and heart to the Throne of Grace for one another for a universal drawing together in brotherhood and unity. And the other subjects of prayer were no less attractive, for greater consecration and strengthening in a more worthy and fruitful Christian life, while it was very helpful to realize that we are such a great and organized army for fighting against the many gigantic evils in society, against injustice, indifference, and infidelity in our Christian lands, and for the conversion to Christ of yet many millions in the heathen world. Moreover, we could remind ourselves and unitedly thank God for the results of the work of all labourers together with Christ, remembering that their 'labour is not in vain in the Lord.' These and similar thoughts filled our hearts during the Week of Prayer. We felt ourselves more invigorated for the Christian life, and for the work of the Lord. Most thankful are we that we are of the number of this family of God thus called to strenuous labour. Every Week of Prayer teaches us that the entire year ought to be no less a 'Week of Prayer,' with still greater and dearer and more sacred responsibilities."—C. J. T.

Sanchez, San Domingo (W.I.)—

"I am pleased to inform you that we observed the Week of Prayer in our church in accordance with your programme, with spiritual deepening in our hearts and a blessing to ourselves and others. We purpose continuing these services at the beginning of each year."—W. S.

San Paulo (Brazil)—

"The Universal Week of Prayer was observed by all the Protestant Churches. The meetings

were union meetings, held in the different churches. The attendance was fair and the meetings were helpful in every way."—H. O. H.

Shebin-El-Kom (Egypt)—

"You will be glad to hear that the meetings this year were amongst the best we have ever held. They were conducted by various native friends, and the Lord was present in the midst. All our meetings have improved since the prayer meetings, and a sincere and earnest spirit of enquiry is manifesting itself at them, and I trust in a short time we shall be reaping the harvest."—W. T. F.

Singapore (Malaysia)—

"The Week of Prayer has been held here with much blessing and refreshment to many. All sections of the Protestant Church took part."—J. A. B. C.

Sironcha (India)—

"Your excellent programme brought great blessing to our native Church. We solemnly observed the week among our jungle native Christians: 150 came each day, and prayer was made for special blessings from above. Many souls met with great blessing and happiness. You provided in the programme all our wants."—B. L.

Smyrna (Turkey)—

"The blessed Week of Prayer was kept here once more, and there has been an increase noticeable both in attendance and in interest. The Greek meetings were well attended, and the different subjects definitely brought in prayer before the Throne of Grace. No doubt God will hear the cry of His children all over the world, and will bless His own work. The collection taken this year was better than any previous year. The polyglot meeting on the second Sunday afternoon united again, in the American Chapel, Protestants from different nationalities in this cosmopolitan city, and the heart was enlarged in the realization of our oneness in Christ Jesus."—X. P.

St. Thomas (Danish West Indies)—

"In St. Thomas the ministers of the Lutheran, Anglican, Wesleyan, Dutch Reformed, and Moravian Churches united in special meetings during the Week of Prayer, and services were held in the churches of each of the bodies named. The latter part of the week was marked by much rain, and this interfered with the attendance. But there was an excellent spirit throughout, and we pray that God's blessing rested on our gatherings."—A. B. R.

Tamsui (Formosa)—

"Your Evangelical Alliance invitation to hand just in time to give us a list of the subjects for the special Week of Prayer. Although they were given in other papers, yet to me your introduc-

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tory letter was a message of great joy. Your point of vision as to the future of the militant Church is to me, in a foreign land in the midst of heathen darkness, a source of great inspiration and joy. In the midst of heathenism God is truly bringing to our door the fulness of the Gentiles. There are still about 100,000 (rough Japanese estimate) savages in the mountain fastnesses of Formosa. Nothing has been done among these head-hunters, so far, since my arrival here over two years ago. I have been thinking over these souls in heathen, yea, pagan darkness. But it looks as if God was opening the way. I have been promised by one of the leading men of the tribes just recently subdued that he is willing to come to our mission compound to learn of us our doctrine of salvation, and at the same time to teach us his language. About 30,000 speak his dialect. He, his wife and child of twelve years of age, a boy, are coming in a month or so to stay with us. I am saying this to you that you may rejoice with us for open doors where there has been so little likelihood of such until recently. Thus the day of the Gentiles is being hastened, and the day of the restoration of long-dispersed Israel is drawing very close to hand."—D. MCL.

Tarkastad (Cape Colony)—

"Again I can report that united meetings were held here during the Week of Prayer. The minister of the Dutch Reformed Church, Rev. J. Pieneer, and myself presided at these meetings. We had also with us the Rev. A. Cowan, of the Lovedale Mission, who gave two short addresses. The meetings were well attended by members and friends of both Churches, and prayers were offered from both sides, specially by the members of the Dutch Reformed Church. Good was done by our meeting together, and we are hoping to hear of abundant answer to these prayers offered up throughout the world."—J. D.

Victoria (B.C.)—

"The meetings were held as usual, and were characterized by deep fervour and earnest prayer. The subjects were closely followed. Afternoon meetings in the Y.M.C.A., though not large, were seasons of blessing. The meetings in the Church of Our Lord were well attended, both by the clergy and lay members of the Churches, although the church is not so accessible as those previously used for the meetings."—T. W. G.

The Evangelical Alliance in Spain.

IN the magnificent scene which the Evangelical Christian Church throughout the world has presented to the sight of God and His angels during the first week of the year, the Church of Spain occupies an important place.

The religious weekly, *El Cristiano*, published in full the list of subjects for united prayer provided by the Evangelical Alliance, together with a warm invitation to all the Evangelical Christians in Spain to join in earnest prayer. We are informed that the call has met with a most hearty response.

Of Madrid I speak more especially, for of that we have seen and heard. Here the different denominations, Presbyterian, Congregationalist, Episcopal, and Baptist, have all come together as "one body" night after night during the week, meeting by turns in their respective places of worship. At these meetings three or four pastors or evangelists addressed the people and led them in prayer. Notwithstanding the inclemency of the weather and the hour appointed being rather late for some of the workers to attend, the meetings were well attended and enthusiastic. We believe that the voice of the Evangelical Church of Spain has kept in tune with the harmonious concert of praise and petition which rose to heaven during that week.

We Spaniards are very much in love with all that make for solidarity and alliance, and as Evangelical Christians we do not lose this characteristic. We not only gather in these united meetings during the first week of the year, but observe also the happy custom of coming together

for prayer on the first Thursday of each month in the different churches, the place of meeting being arranged for in turn. We are animated by the same spirit which has sustained and prospered the great Evangelical Alliance since its foundation, because our common inspiration is from the Holy Spirit. It is not only because of this strong bond of union, but also the gratitude which we justly owe to the Evangelical Alliance, that we associate ourselves with this great Society, which, besides having intervened in past years in favour of the Evangelical Spaniards persecuted for their faith, has shown during the last year a most sympathetic interest in two grave cases of intolerance and fanaticism.

The Spanish Evangelicals heartily unite in spirit with the Alliance, and pray for it that the Lord may grant it much prosperity and blessing. How precious is the thought that to it can be truly applied the words of the 19th Psalm, "Their line is gone out through all the earth, and their words to the end of the world. . . . His going forth is from the end of heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof."

We are delighted to learn of the wise project of the Alliance to build a Central House which may be called the Evangelical Vatican of the world for Evangelical Christians of all tribes and colours and tongues. May the Lord prosper such a project, and may the twentieth century see the tents of Evangelical Christendom ever more enlarged!

Madrid.

CIPRIANO TORNOS.

Evangelical Alliance and the Problem of Home Re-union.

By the Rev. Thos. J. Pulvertaft, M.A.

THE question of re-union is in the air. Men are realizing that those who follow the Saviour and own Him as their Lord and Master are bound one with another by a tie that is stronger than any other bond. They see themselves separated into different Churches, and at times sectarian strife embitters the feelings of brotherhood, and goes far to kill the spirit of "godly union and concord." The forces of Christ in the fighting line of the Church—the Foreign Mission field—see more clearly than we who stay at home the crying need of a common policy to overcome the darkness of heathendom; and the home Churches as they awaken to the duty of evangelization perceive their outlook for efficient work darkened by the divisions of Christendom. Both at home and abroad a sundered Christendom implies a weakened Church, and the men who can bring together those whose attitude is similar in faith and hope are the pioneers of a brighter day for the Church of God.

Men who held the main doctrines of the Christian faith without the admixture of error should be the first to unite. Corporate re-union is a dream that cannot be fulfilled in our time. The forces that have worked for the division of Christendom have left their mark upon history, and the bodies that have grown into world Churches are unlikely to incorporate themselves into one body without the preliminary-consciousness of brotherhood among large sections of their members. No Church leaders can lead their followers against their will. The mass must be converted to the necessity for union before the bodies combine. Even in the case of the two great Presbyterian Churches in Scotland, whose doctrinal basis was identical, it required years of negotiation to consummate a union that had been desired by the leaders for a generation.

Two essentials are requisite for union—*Oneness in Truth, and Love*. Men will not co-operate unless they hold Truth in common, and the acceptance of any teaching that is opposed to a man's sense of Truth cannot be a permanent bond of union. If he is honest, he cannot possibly continue to delude himself that it is possible for him to live in a body that demands the sacrifice of his sense of Truth, and he will be compelled to separate again from the body. A new cause of schism arises, and the centrifugal force will overcome the centripetal. For this reason any attempt at corporate re-union with the Church of Rome is impossible. The Bishop of Gibraltar says, "intercommunion without intercommunion with the Roman Church would be like the play of Hamlet with Hamlet left out." Intercommunion with Rome without the reformation of Rome is impossible for Evangelical Christians. "It is the idlest of dreams, idle to imagine that future Popes will

ever use infallibility to reverse the long evolution of Latin Christianity. No reform is possible, only revolution. An infallible Church must go on setting truth and reason at defiance in intrigues for political supremacy, till she either break in pieces, or withers away, or sinks into some gulf of anarchy. Meaner Churches may repent and amend; but for Rome reform is suicide" (Gwatkin, "Knowledge of God," Vol. I., p. 219).

It is vain, too, to imagine that re-union with the Churches of the East is probable. The deadness and despotism that pervade them makes it impossible for us to hope that reform will take place speedily enough to make union a justifiable hope in our day. Besides, the problem we have to work out must first be worked out among those who are nearer to one another than the Church in the Anglo-Saxon world and the Orthodox Church. Brethren of one race, who hold a common heritage, must first be brought together before the wider question be faced. It is our duty to bring closer together those who look at Truth from a common standpoint, before we attempt to make one those sundered by many differences of development which have their roots in centuries of isolation.

In England the position of the Church of England causes Englishmen to have a false perspective of the position of the National Church in the Reformed Church Catholic. Canon Wilson does not exaggerate when he says, "We reflect that our whole Anglican Communion, great as it is, is only one-fifth of English-speaking Christendom. We are unable to regard the four-fifths as in a state of schism, unless we change the meaning of the word. God is teaching us that there is some other meaning in the facts than this." It is wrong to maintain that non-episcopal Christians are "rebels against a Divine law," for however strongly we hold that Episcopacy is an ancient, if not the most ancient, form of Church Government, "all *jure divino* theories of Church government that base their orders on the authority of the New Testament are, if not yet buried, inanimate corpses, slain by historical criticism" (Briggs, "Church Unity," p. 83).

The conception of the Catholic Church that finds expression in the New Testament has been well put by Professor Gwatkin: "The one holy Catholic Church in which we believe is neither a visible assemblage of Churches, nor an invisible election of individuals. It is heavenly and ideal, and therefore real. It is one, because charity is already unity, whereas a mere unity of earthly government would be a unity in Satan. It is holy—not that it is free from sinners, but because it lives in Christ. It is catholic, not simply because the Churches are scattered to the ends of the earth, but because its

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life is a higher order than space or time. It bears its witness in earth and heaven, that so God loved the world; but it has no government or laws of human making, and councils and churches claim in vain its august authority" ("Early Church History," Vol. I., pp. 298-9).

Love as well as Truth is needed to draw men together in one body. A common love for the one Saviour carries with it inevitably love for one another. When the highest in men is directed to the Redeemer, they find themselves one in a mystic union which says:

"Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny:
Yea, with one voice, O world tho' thou deniest,
Stand thou on that side, for on this am I."

This love will draw men closer to one another, and all who feel themselves one in Christ share the conviction, "for me to live is Christ."

The Evangelical Alliance is an organization that endeavours to prove this union in Christ among those who "hold the Head" and share the same love for their Risen Master and Saviour. Its motto, "*Unum corpus sumus in Christo*," at once brings its root principle before the mind. Drawn from many branches of the Church, the members realize that they are allies in the great fight against sin, and comrades in the blessed work of proclaiming the Gospel of the Kingdom. Their chief wish is to manifest to the world their oneness in Christ. It has not a "weak disposition towards concession, or a willingness to slur over differences, but a manly faith in the rationality of the human soul and the power of the Scriptures to convince and convert." Its aim is to get Christians to feel that they *are* one, and by so doing to soften asperities and to make spiritual unity superior to sectarian attachment. It never strives to win any man from his Church attachment—it endeavours to give him that larger sense of brotherhood which caused the pagans to say of the primitive Christians, "See how these Christians love one another."

No organization can long exist without a basis. A mere assembly for the furtherance of pious aspirations cannot be a permanent institution. The Alliance starts with a proclamation of belief in "The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures," and "The right and duty of private judgment in the interpretation of the Holy Scriptures." The results of criticisms are in the land, and some fear that criticism has destroyed the authority of the Bible? If the authority of the Bible is destroyed, then the Church departs from the teaching of the early centuries. The late Regius Professor of History in Oxford, Canon Biggs, says in his "Christian Origins," p. 161: "From the time that the voice of the Apostles was hushed, the religion of the Church was the religion of the Book." The Dixie Professor of Ecclesiastical History in his last work writes: "As soon as the Churches had a New Testament to set alongside of the Old, the two together became the authoritative standard of Christian teaching, and the only such standard. For the common routine Church custom or tradition might be sufficient: but such tradition was subject to the commands of the Lord, and

had to be defended by them if disputed, checked by them if doubtful, and when once the elders had passed away, the commands of the Lord could only be known from the written Word. If Scripture and tradition were not formally arrayed against each other, as in the age of the Reformation, the reason is that nobody yet supposed tradition to be independent of Scripture in the sense of being entitled to revise, or upon occasion to reverse, the commands of Christ" ("Early Church History," Vol. I., p. 282-3).

The Evangelical Alliance goes back to the position of the Primitive Church as expounded by these two Professors—of different schools of Churchmanship—in the old Universities.

The New Testament has stood the fiery trial of criticism. The theories that dominated the Universities in the last century have been abandoned by scholars, and we now read the Gospels and other books with the assurance that their early dates and authenticity have been established by the best thinkers. Even those who twenty years ago held different views have been converted by the fresh light of research, and Professor Harnack has dated the Gospels (Synoptic) much earlier than he did in his early works. The old idea that St. Paul was not a true exponent of the mind of Christ is being abandoned by the so-called "critical school," and Weiss, in his "Paul and Jesus," shows that to the Apostle "Jesus is not merely a mediator, guide, and example, but He is also the object of religious veneration" (p. 130). As Dr. Milligan puts it, "Therefore, not away from Paul and back to Jesus," but rather, as one of his recent apologists puts it, "Back through Christ to Jesus and to God" ("Religion of the Modern World," p. 253). We believe that the views now prevalent on the Old Testament will, when sifted by a saner criticism, be found to be as baseless as those received by critics of the New Testament forty years ago.

In other articles of its Basis the Alliance accepts the great facts of the Trinity, universal sinfulness, the incarnation, justification by faith alone, the person and work of the Holy Spirit, and the immortality of the soul; and on the institutional side of Christianity, "the Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper." The ministry is the backbone of the historic Church, and the sacraments of the Gospel are observed in accordance with the teaching of Christ. The Bible proves this position, and no one who reads the New Testament impartially can doubt that our Lord set apart a ministry, and the Apostolic Church did the same. Our Lord ordained the two Sacraments—the Apostles obeyed His command to baptize and show forth His death till He come.

As we have said, re-union is in the air. An American Bishop, one who is considered the Nestor of his House, writes: "To get into touch with those not of our Communion, to come to know them, to meet with them, to have some association with them, some common ground on which to stand together, would, I am sure, rub off some edges, break down some walls, get a more eye-to-

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eye habit of looking into important questions, tend toward the possibilities not of conference only, but of agreement upon the real proportion between differences and agreements" (Bishop Doane, *Churchman*, November, 1909). A prominent Wesleyan in the same strain says: "Let us meet for friendly conference. Specially let us meet for spiritual communion." The Lambeth Conference of Anglican Bishops surveyed the whole field of Christian work at home and abroad, and was distressed by the loss of strength arising from the lack of co-ordinated effort, and re-affirmed in 1908 the resolution of 1897, that "every opportunity should be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of Revelation." It aimed at the re-union of all Christendom and passed resolutions dealing with different branches of the subject. On Home re-union it determined—

"Every opportunity should be welcomed of operation between members of different Communion in all matters pertaining to the social and moral welfare of the people. . . . The members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it, and to promote a cordial mutual understanding; and as a means toward this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centres. . . . The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with the representatives of other Christian Churches, and meetings for the common acknowledgment of the sins of division, and for intercession for the growth of unity."—Lambeth Conference Resolutions, 76, 77, 78, 1908.

Social objects can only be gained, if they are worth attaining, by a conviction that they are in accord with the mind of Christ. The men who as Christians strive for the same end should pray together for those ends, and if their enthusiasm for righteousness be a passion for the will of Christ to be accomplished, common prayer as well as united effort is needed.

It has been truly said that the Bishops have not done this work in the past. Unfortunately there has been among a strong section of Anglicans a conviction that re-union can only take place on the condition of a return to Anglicanism on the part of Nonconformist bodies, and this feeling at once sets up a barrier between Anglican Churchmen, who enter upon re-union conferences, and those who cannot think that a return to Anglican principles is involved in Home re-union. Men cannot fairly meet on equal terms when one section is convinced that they alone have the full deposit of Truth, and their companions in conference have a defective grasp of "the faith once delivered to the saints." The Evangelical Alliance meets this difficulty. It is a world-wide organization. Its members are confined to no one race and to no one Church. Men of all types are united under its

banner—the banner of Christian love and truth. They desire for all its members and adherents sanctification by love, and in its re-unions they feel a holy joy in a common brotherhood that unites them to their living Head in all things. The spirit of union draws them together, and, when together, their eyes are closed to all distracting matters that divide and are fixed on Christ Jesus only.

Never at any time in the history of Christendom was the passion for union more manifest than it is to-day. We are told by one who knows well the thoughts and aspirations of the men of the future: "The younger men—and I know their heart well—have their own day coming, and when their own day comes you may believe that unity is near" (R. E. Speer, *Churchman*, August, 1909). Now is our day of opportunity to work to bring about this unity. The time is crying for leadership in this direction, and the hour is at hand for a new departure to show that the spirit of union is strong among those who have the great High Priest's prayer at heart, "that they may be one." We are bound to do all in our power to realize this union and to hasten its accomplishment. The Evangelical Alliance, born at a time when divisions pressed hard among separated brethren—for it was in one sense the child of the great disruption in Scotland—has been working for this end for more than sixty years. It has renewed its youth and has a beneficent message for Evangelical Christendom to-day. It cannot perform its mission unless it is strong at its centre. London is the metropolis of the world, and it is there without a concrete testimony to the force and strength of the passion for union that is within the hearts of all true Evangelical Christians. There is the greatest need of a rallying centre for those who strive and yearn for union, where they may meet and take counsel, receive inspiration, and go forth strengthened by the knowledge that they are workers together with many thousands throughout the world whose hearts beat in unison for the accomplishment of our Lord's prayer.

The appeal of the Council of the Alliance for £20,000, to enable this centre to come into being, is the expression of their deep conviction that the hour has come for London to give the lead, through the Evangelical Alliance, in the great world movement for union and co-operation. The New Alliance House will prove that British Evangelicals—no matter by what denominational name they may call themselves—are one in heart, and crave for greater manifestation of their oneness in spirit and aim. It will serve as a standard round which they may rally, and will be a source of inspiration for fellow-Christians scattered throughout the globe. Its officials will have their hands upon the various threads that unite believers in one holy fellowship, and by their actions will bring the members closer together in the endeavour to bring them nearer the Saviour. Now is the hour for action. "Let us rise up and build," and by so doing prove that the Alliance is alive to the sacredness of its mission and hears clearly the call of severed Christendom to be filled with the spirit of godly union and concord.

Notes from Roumania.

ROUMANIA, the country that is thrust like an open hand among Russia, Bulgaria, and Austria, with a short coast line on the Black Sea, from which it rises to embrace the mighty Carpathian mountains, is a land of much poetic interest and historic value. Partly coinciding with the ancient Roman colony of Dacia, it long formed a portion of the Byzantine, and latterly of the Turkish Empire. Its people, who now number over seven millions, although calling themselves *Romans*, yet manifest both in physique and in language an admixture of all the nationalities of which these Empires were composed. Roumania may be regarded as the most progressive and most modernized of the countries of Eastern Europe. Its public institutions, most of which have been called into life under the present regime of King Charles and his renowned Queen, Elizabeth the Good, as she is here called, could serve as patterns in Western lands. Education is free; hospitals are open to all.

It is not the right place and time to discourse on the finances, the army, or the commerce of the nation, although it is interesting to note that the national income has been quadrupled since 1870, the army grown to twelve times the size it was in 1860, and foreign trade been increased threefold. It is enough to say that all who are acquainted with the country will express the opinion that it has very bright and fair prospects, *if* its people can do justice to them. Roumania may become one of the strongest and wealthiest States on the confines of Europe and Asia, *if* the national character becomes strong and full of purpose, especially if the generation that is now growing up learns the value of an ideal in life and the glory of labour, the necessity of obedience to moral law.

— Cæsar makes the remark somewhere that the real wealth and strength of a country lies in the moral character of its people. This again we know to be dependent to such an extent on the religion of the people and the religion of the Church.

The Church of Roumania is Greek Orthodox in confession; it stands under its own Metropolitan, and is to a great extent unendowed. The services are performed in the Roumanian tongue, so as to be intelligible to the common people. The priests are married. There is a theological faculty at the Bucharest University, but very few clergy pass through it unless they aim at higher posts; these latter, however, can only be attained by members of the monastic orders. As a whole, the clergy

are extremely uneducated; they are despised as a class, for they are almost exclusively recruited from the ranks of the peasantry. No member of a better family would become a priest, and the latter is usually invited to partake of his meals in the servants' hall or the kitchen. The clergy, therefore, have little moral influence, and they are almost without exception unable to preach. It has been known that some forty priests wished to leave the Church of late, as it did not satisfy their consciences; but on looking round for employment, they found that they were incompetent for every possible occupation other than reciting prayers and chanting, and so they remained in office.

As the Church in Roumania is a national institution, it is zealously guarded by the State. The peasants being extremely religious, it is found expedient to use this characteristic in a manner that will stimulate patriotism at the same time. Everything of a foreign nature is prescribed: if a foreigner tries to preach the Gospel, he is banished for "attacking the National Church"; if a native tries to preach, he is imprisoned for "introducing a foreign confession." The late Metropolitan, who died some months ago, has been accused of being sufficiently lax to allow a small Evangelical Roumanian congregation to be formed in the capital. This little congregation, which has most kinship with the Plymouth Brethren, is the result of ten years' labours on the part of a Swiss, M. Berney. One of the first acts of the new Metropolitan, therefore, has been to banish the latter.

The English and the Germans, who in Bucharest alone number over thirty thousand, are allowed to have their own worship in any form they please; but it almost savours of the ludicrous what efforts are made by the authorities to keep Roumanians from attending. Police spies are sent to German meetings to study the attendance, and it happens that now and then, without any previous warning, the doors are guarded and the Roumanians in the audience arrested.

One of the results of the ignorance of the priests and the total lack of religious liberty is that the Gospel is almost unknown among the people. As in all countries where the Word of God is withheld, there is a tendency to pessimism and indifference on the one hand, and of abandonment to pleasure on the other, which only comes into the lives of those who are "without God and without hope in the world."

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The upper classes—highly educated as many of their representatives often are—saturated with Huxley and Haeckel, Comte and Nietzsche even seem in advance of their teachers, and deny to evolution any progressive or ameliorative tendencies. "There is neither good nor bad in the universe; neither up nor down; neither perfect nor imperfect. The relative value of everything lies in the pleasure that it gives; and the wise man is he who seeks to attain the maximum of pleasure with the minimum of effort." That is about the sum total of the current religion and philosophy.

Pleasure, being the watchword, the landowner seeks to wring as much money as he can out of his possessions; but in order to do it with the least effort, he makes a contract with the Jew. The latter, like the publicans of old, assigns to the peasant impositions greatly in excess of justice; and being able to threaten him with expulsion from the land at any time, forces him to work in private factories and establishments. The peasant, whose whole life is one of the most servile labour, suffering, and disappointment, "enlightened" by the reading of socialistic tracts, is losing his religious restraint, and taking to drink. Fed all his life on bad maize-meal, his constitution sapped by want and exposure, and having no prospects for the future, he asks himself whether there is any purpose in prolonging such an existence; and cases are far from uncommon where he sells his meagre cow and horse and sorry possessions, in order, just for once, "to feast like a boyar," eats almost in excess of capacity, and commits suicide.

The expression, "feast like a boyar," is very significant. It is a strange thing that, whereas in Britain, Germany, and some other countries, the common people often use the words "*act* like a gentleman," they say in Russia, whenever they have a holiday and can be idle, that now they are going to "*sleep* like a gentleman"; and here in Roumania they "*feast* like a gentleman." Roumania ought to be a paradise for Sybarites, and Pelham's laboriously acquired culinary knowledge would not suffice to interpret the whole choice of a Roumanian dinner *menu*. But why not? Eating is regarded as a source of pleasure, and pleasure is the end of life. Horace is an elegant authority from whom to seek the moral. Would, at least, he were always master of ceremonies!

One cannot help being struck, in a polished modern capital like Bucharest, what an unwonted lack of decorum is shown by the educated public. Not to mention the strange sight of a coach and pair, harnessed in English fashion, proceeding along the chief course, one horse trotting and the other galloping, the fair occupant in the meanwhile

adjusting her hair with the help of a comb, or of a newly wedded couple leaving the church door seated in an open carriage, the bride on the left of the bridegroom, one is often confronted with unconventionality which is apt to shock a Western European. As most manifestations of human character have a good as well as an evil root, this may be ascribed to a remarkable love of sincerity, truth, and naturalness which forms a valuable feature of the Roumanian character—to an intolerance of shams, of fictions, and of pretences. People wish to be upright. If they are mirthful, why should they wear a mask of reserve? If they are friendly, why should they make themselves appear cold? On the other hand, the public deportment bears witness to a cynicism and a sadism—if the word may be used in this connection—which are only possible in a society without religion. The posters and advertisements of medicaments which are stuck in whole rows on all the lamp-posts and on most of the blank walls of the city are of a nature which would not be tolerated by the authorities in Britain or Scandinavia. They form the best object-lesson to demonstrate what terrible effects "emancipated" views of life must have on public health, while many of them make one feel compassion for the much-abused name of Malthus.

Unfortunately, the State, which has introduced some novel forms of taxation, has not realized the importance of marriage, which, on account of the difficult formalities it here involves, has, according to good authorities, become the exception rather than the rule, even among country people. As a result family bonds are very loose. In those circles where marriage is still more or less customary divorce is exceedingly frequent. Children are regarded as a burden, and left to grow up without being specially loved or trained. At the best they are allowed to do only what they like, to eat only what they chose, and to read whatever they please. It is only necessary to glance at the titles of the books exposed in the shop windows to judge of the effect of such a diet on the mental and moral nature of the young generation. As pleasure, and immediate rather than distant pleasure, is the universal watchword, few parents force their children to work, and school teachers often have cause for public complaint about the difficulty of educating children, whose ready answer to many question is, that they do not choose to learn certain subjects, or to come at certain times.

British and German directors of factories make the same complaint concerning their workmen. They arrange their hours just as they please, and their food being cheap, they often stay away after having received a day's wages, and do not return until hunger forces them. There is no thought to save money for the morrow, no feeling of the

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obligation to work for the future. In fact, work of any kind is regarded as dishonouring, and as a sign of serfdom. Being conservative through ancient custom, the peasant may work himself nearly to death to satisfy his tax-gatherer and to keep his land; but when once his soul is separated from his little plot of ground, and the idea dawns in his mind that, after all, he does not need to keep it, then his real working days are at an end. No longer goaded to labour by the fixed idea of losing his land, he is ready, with that wonderful stolidity and indifference that is only the birthright of Eastern blood, to lie in the sun and to starve. The more educated classes loathe work in a still more marked manner, and regard begging as being far less dishonourable, even if it were the begging from strangers. And then, being to a great extent sincere and consistent, and possessing the philosophic views they do, they are far more ready to fly to suicide than northern Europeans. Some Roman traditions are still alive among these their descendants, and the example of that ancient Epicurean is held in high esteem who arranged a pompous festival and then opened his veins, because his establishment was reduced to four thousand slaves, a number which he did not think consistent with his dignity. Does not Schopenhauer say: "Ask yourself whether the sum total of your existence is pleasurable, or the reverse. If the reverse, it is the duty of a brave and prac-

tical human being to terminate that existence." Thus *suicide* in Roumania is commoner than in other countries. Things being as they are—although too gloomy generalizations are usually one-sided—all the more admiration is due to the present Sovereigns, from whose court the most pure and beneficent influence radiates. Their reign has called into life innumerable benevolent institutions; it has brought about to a very large extent the emancipation of the peasants, the birth of national art, and growth of science and letters. The Queen, who is the author of over fifty books in four different languages, which have raised the pseudonym *Carmen Sylva* to as high a rank in the annals of genius as her philanthropy has raised her name in the annals of goodness, is also a musician and an artist, a studious gatherer of folk-lore, and, like Ruskin or Morris, a leader as well as patron of national crafts. Tender-hearted and sensitive in the extreme, she yet has a will of iron, and in spite of her sixty-six years, she works sixteen hours a day, denying herself both rest and luxury for the good of her people, setting an example to high and low, and preaching by every deed the ideal which she has summed up in these memorable words:—

"There is but one happiness—Duty; there is but one consolation—Work; there is but one delight—the Beautiful!"

JOHN R. KILBURN.

In Remembrance.

Death of Mr. R. J. Fremlin.

It is with deep regret that we announce the death of Mr. R. J. Fremlin, of Maidstone, by which the Evangelical Alliance loses a warm friend and generous helper whose membership extended over fifty years. Although seventy-six years of age, Mr. Fremlin took an active part in business claims and in the many philanthropic and religious interests which had his sympathy and practical co-operation. After attending a public meeting, Mr. Fremlin caught a chill, which was followed by pneumonia and the home-call on Friday, March 11th.

Mr. Fremlin took no active part in political, municipal, or county affairs, but was prominent in all local and wider interests having at heart the advancement of Christ's Kingdom among men. He was a staunch Protestant, a warm advocate and supporter of all work that was evangelical and evangelistic, and withal the possessor of a beautiful simplicity of faith in the Saviour into whose presence he has gone.

As recently as February 14th, in response to a request that his name might be added to the General Council of the Alliance, Mr. Fremlin wrote:—

"HEATHFIELD, MAIDSTONE,
February 14th, 1910.

"Dear Mr. Gooch,—Had I not been more or less an invalid for about two years, I should not have hesitated

to accept the honour your Council has conferred in asking me to become a member, but I know under the circumstances they will fully understand that in my declining the privilege I am not less in sympathy with the noble work of the Alliance, in which for about half a century I have taken a great interest, and thank God for its continued usefulness.

"Thank you very much for so kindly explaining that my attendance would not be frequent, but having to relinquish some of the things with which for years I have been intimately connected it would not be right to undertake other interests.

"Yours very truly,
"R. J. FREMLIN."

To Mrs. Fremlin and his only daughter we tender deep sympathy in their bereavement. Mrs. Fremlin was closely associated with Mr. Fremlin in his many labours of love, and with Mr. Fremlin has been for many years a member of the Evangelical Alliance.

The funeral, which took place on Wednesday, March 16th, was an impressive one. The day was beautifully fine, the whole town of Maidstone being moved to show marks of respect and grief.

Death has removed several other prominent members and friends of the Alliance. Among such whose warm interest in the Alliance will be sorely missed are Rev. Canon Trotter, of Barnet; Rev. Canon Faussett, of York, and Miss Tollit, of West Norwood.

Correspondence.

RUSSIA.

THOSE of our readers who reside in London will recall our happy and profitable Annual Meeting held last April, when, among other speakers, Prince and Princess Anatol Lieven, of Russia, were present with us. Prince Lieven's message concerning the granting of a constitution to the Alliance in Russia and his account of spiritual life and work there was much enjoyed, and called forth the deepest and most prayerful sympathy of all present for the cause of Christ in Russia.

Prince Lieven has kindly written a message which will be read with interest by all, including those who are praying for God's guidance and the further liberality of His people in supplying the full sum of £20,000 required for the new Alliance House.

"Mesothien,
"Jan. 20th, 1910.

"Dear Mr. Gooch, — In your letter of Jan. 13th you ask me to write some message for the EVANGELICAL CHRISTENDOM—a message that could encourage the work. I do this with great pleasure, for I think the work of the Evangelical Alliance is a work that is carried out in the true Christian spirit and in accordance with the will of God for the times. The age we are living in is a moment of serious crisis for the Church of Christ on earth. We see all around us divisions. There are within the Churches unhealthy streams that do not flow from the springs of the Word of God. In all countries Christian Churches are denying the head of the Church, Jesus Christ. I cannot help thinking of 1 Cor. xv. 19: 'If in this life only we have hope in Christ, we are of all men most miserable.' The Word of God speaks in clear language concerning the person of Jesus Christ. It is only Christ, the beloved Son of God, who 'humbled Himself' and 'took upon Himself the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross' (Phil. ii. 7, 8); who 'rose from the dead as a firstfruits of them that slept' (1 Cor. xv. 20); who 'sitteth on the right hand of God' (Col. iii. 1); who 'will come again' (John xiv. 3); and who is the precious stone that is made 'the headstone of the corner' and 'a stone of offence to them that stumble over the Word.' Modern theologies, Criticism of the Holy Scriptures, and all the unbelieving writers of the nineteenth and twentieth centuries stumble over the Word; and for them the preaching of the Cross of Christ is foolishness (1 Cor. i. 18). They acknowledge Christ merely as a man filled with the Spirit of God, a teacher and a prophet, but not the Son of God come in the flesh. They hope in Christ, but only in this life. I venture to say that this

is the tendency of the days we are living in. Philanthropic work progresses. The socialist is working to raise the standard of life of the working classes without giving them any other satisfaction, thus exciting their appetite for more money and more entertainments. Christian science unites a superficial and spurious Christianity with science that is not science at all. Family life is being gradually destroyed by the theory of free love. Everywhere reverence of the younger generation for old age, and of children for their parents, is disappearing; and there is a decay of every authority, human and divine.

"These are reasons why the standard around which all true Christians should gather is the Word and the Cross of Jesus Christ, to say with the Apostle Paul: 'I determined not to know anything among you, save Jesus Christ, and Him crucified' (1 Cor. ii. 2); to say with the courage of Martin Luther, in putting our hand on the Bible: 'Here I am, I cannot else, God help me.' The same Word and the same Lord Jesus Christ must also be a test of union. Let us be broad-minded concerning divisions and diversities among true brethren in Christ; but let us be narrow-minded, even if misunderstood by others, in the question of the person of the Lord Jesus Christ. We have in 1 John iv. 1, &c., a direct command: 'Beloved, believe not every spirit, but try the spirits, whether they are from God. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of the antichrist.' Thank God we have not to judge our brother about his eating and drinking, or about his clothing and customs. It is good to avoid foolish questions and genealogies and strivings about law, for they are unprofitable and vain (Titus iii. 9). The same could be said about strivings, about secondary and dogmatic questions. Rather let us better learn to unite around the person of our Lord Jesus Christ; let us learn to abide in Him, for then we shall bring forth much fruit. For 'without Me,' saith Christ (John xv. 5), 'ye can do nothing.' This is the basis for true alliance—to be united with Jesus Christ as the branches with the true vine, and to be united through Him 'in one body' with all the other members of the same body. There, and only there, in Christ Jesus are we 'all one' (Gal. iv. 28). There is no true and living oneness elsewhere. As long as Christians keep this unity and this alliance they will be blessed. God has abundantly blessed the Evangelical Alliance, and I am sure we will see more blessing still if the Alliance keeps to this oneness in Christ. The Alliance may never be so great an organization as those of a more philanthropic character, but let it be so; it is not in hunting after great numbers that lies the strength of God's people. There is only one question that is important: Is the

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communion between the branches and the true vine a continuous and uninterrupted one, or are there still hindrances that do not allow the Spirit of God to do fully His work in us?

"May the Lord bless His people in these difficult times and give courage to hold the banner of Christ very high. May the Lord bless also the work of the Evangelical Alliance and help the Alliance to keep the banner of Christ unspotted amidst the dangerous currents of the professing Christian world.

"May God prosper also the work that the British Organization of the Evangelical Alliance is undertaking in erecting in London a home for this Alliance. I hope these new Headquarters will be a visible centre of the spiritual unity that undoubtedly exists between all true Christians. In such a big city as London such a centre is needed, specially for Christians that come as strangers to London and look there for communion with their fellow-Christians. The division of the Church of Christ is nowhere so striking as in London, where amidst the rush of life many Christian people have not even the time for thinking about anything but the things of their own Church or Parish. London needs much the new Alliance centre, built on the true alliance foundation of Christ and His Word. I am persuaded that such a centre in London could be a source of great blessing and a testimony for Jesus Christ crucified and risen, whom we expect soon to come from heaven, and as a testimony to the everlasting Word of God. Let the whole world rush against the Word of God, let science undermine the Holy Scriptures, let a Christianity that denies Christ come in the flesh fill up the world with godless literature—we know and believe that heaven and earth will pass, but the Word of God remaineth for ever, the Word of the Lamb, slain for the sins of the world.

"Yours very sincerely,

"A. LIEVEN."

TURKEY.

Three letters have been received from Mr. W. W. Peet at Constantinople acknowledging two separate remittances of £100 each forwarded by the Council, and designated "for the relief of widows and orphans of pastors murdered at Osmanieh."

In the first letter Mr. Peet writes:—

"Dear Mr. Gooch,—I acknowledge yours of December 10th enclosing a second cheque of £100 for the relief of widows and orphans of the pastors who were massacred at Osmanieh. It has been decided by our friends in Celicia that the administration of these funds shall be made through our station at Aintab. I sent the first amount to Aintab on July 17th, and to that station I am sending the proceeds of the cheque you have just sent me. I have written with the cheque fully in regard to your wish for something about the use of the funds thus far sent. Dr. Lee's letter published in EVANGELICAL CHRISTENDOM referred to distribution of the sum in his district, but the money came from the amount you remitted. As I understand it, the two stations, Marash and Aintab, are working together in the allotment of the sum you have forwarded, but the funds are kept at one place, namely, Aintab. I have written both to Marash and Aintab in

regard to your remittance and about your request for something further as to the disbursement, and I think you will get what you want. If you do not, kindly let me know. Mr. Goodsell at Aintab is just recovering from a long and serious illness. The treasury work in that station is in his hands. Dr. Shepard has had his hands more than full with the great relief work he has been doing at Baghche, Osmanieh, and elsewhere—this in addition to his usual duties as the chief and beloved physician in that region. Our friends at Marash are also short handed, and the relief work they are undertaking adds very materially to their duties, but the matter in which you are interested is not overlooked, and will be reported upon to your satisfaction.

"Yours faithfully,

"W. W. PEET."

On February 21st Mr. Peet wrote:—

"Dear Mr. Gooch,—Your letter of February 11th with cheque for £Stg.100 has come to hand. I hand you herewith a receipt for the same upon the form you have sent me.

"I have made Mr. Trowbridge acquainted with the substance of your letter in regard to the support of the widows and orphans of the martyred pastors. I think, without doubt, their case will appeal to the public sufficiently to enable us to realize for them all that is necessary. In any case we are deeply grateful to you for the kind suggestion made in regard to these unfortunate people.

"Yours faithfully,

"W. W. PEET, Treasurer."

Letter dated February 28th:—

"Dear Mr. Gooch,—I see I have overlooked to return to you a receipt for the last remittance of £100 sent for the widows and orphans of Osmanieh. Your remittance has been acknowledged, but I find the receipt form sent in your letter still on my desk. I return it herewith, and with it go the thanks of our people in Aintab, who are doing what they can for the families of these pastors. Your kind co-operation is most deeply appreciated.

"I received some time ago a telegram from Dr. Shepard speaking of great want among the Moslems in Aintab. This was foreshadowed by previous reports from Dr. Shepard. The degree of need was said to be exceedingly great. People were even selling their children into slavery in order to secure food. The telegrams brought £100 at once from Switzerland and, later on, £300 from our Society in Boston. This amount was promptly sent to Aintab, and called out the heartfelt thanks of the Minister of the Interior here, who promptly put £T.500 with our contribution for a further distribution. Beside this, Dr. Shepard and Mr. Trowbridge have succeeded in collecting between £T.200 and £T.300 locally. This was followed by a telegram from Mr. Macaldum stating that 12,000 people in the region of Zeitoun are in the deepest distress and want. I have sent over £200 to this place, and am looking for more. Yesterday I had a telegram from Hadjin, stating that the want there is very great and all their available funds have been exhausted. The winter has been mercifully mild in all parts of Turkey, and the spring is nearly upon us. There seems to be need for one further distribution, which, I trust, will, when made, carry the people through. Much to my relief, I am able to make a contribution to Hadjin, and am sending to-day telegraphic word to this effect.

"Yours faithfully,

"W. W. PEET, Treasurer."

Notes on Religious Life and Work in France.

ONE of the most noticeable effects of the separation between Church and State at present seems to be the marked diminution in the number of candidates for the ministry on both sides. In Catholic seminaries there is a much smaller number of students, especially from the working classes, who previously furnished the majority. This has been partially balanced by a certain revulsion of feeling among the upper classes. It would seem as if the difficulties and vexations to which the Catholic clergy are now exposed on the part of the civil authorities has provoked a certain enthusiasm, and many young men of good education are offering themselves for the priesthood.

In Switzerland also, says the *Semaine Religieuse*, many young men of the Catholic faith preparing for or actually exercising other professions have thrown up all to enter the seminaries.

The conflict between the Catholic Church and the governmental scholastic authorities becomes more and more accentuated. In 1882 Jules Ferry, then Minister of Education, pronounced these words in the Senate: "If a public schoolmaster so forgot himself as to start in his school a teaching hostile and offensive to the religious belief of any citizen he would be reprimanded as severely and as promptly as if he had committed the misdemeanour of beating his pupils or treating them with violence."

This was a clear statement. And for years this spirit prevailed. Things have changed now. Masters full of anti-religious ideas, materialists, seem to think their mission is to change the mentality of the nation. They declare war on all religion; it no longer suffices *not to teach it*, they must attack it!

Not only in the Mother Country, but in the Colonies, specially Madagascar, is religious liberty difficult to maintain. Our Malagasy brethren much need the prayers of their fellow-Christians in their oft-renewed difficulties. After the war of conquest, the then Governor, General Gallifet, lent his aid in every way that the Jesuits might step in and spoil the Evangelical communities of their churches, schools, and property to their own advantage; now Mr. Augagneur, the autocrat socialist and hater of all religion, has been oppressing the Christian Churches from *his* point of view. However, the matter has been taken up energetically, Pastors Lacheret and Allier, delegated by the Assembly of Nîmes, and accompanied by Mr. Bianquis, of the Society of Missions, obtained interviews with Mr. Briaud, the Premier, and Mr. Frouillot, Colonial Minister, urging the necessity

of establishing a legal regime as to liberty of conscience. The subject was promised careful consideration. A committee for the defence of liberty of conscience and of worship in Madagascar has also been formed.

We note *en passant* that the MacAll Mission is seeking to purchase two new movable halls, one for the suburbs of Paris, and the other for the great mining centre of St. Etienne.

Pastor R. Saillens, the gifted evangelistic preacher, has been very busy of late. Early in December at the invitation of the Church Council he conducted a mission in Dijon. Three days' special services in the Temple were followed up by giving a part of his remarkable lecture on "The Misunderstanding between Christ and the People," which attracted a large and mixed audience of Protestants, Catholics, freethinkers, and atheists. Later he was giving in Paris a series of addresses on "The Church according to the Gospel," taking the threefold subject, "The Object, the Nature, and the Expression of its Faith."

The venerable Pastor Mathieu Lelièvre, of the Methodist Church of France, has just celebrated his seventieth anniversary. Although living in retirement at Courbevoie, near Paris, he is still full of activity and zeal. Erudite, gifted both in speech and with his pen, few surpass him in his knowledge of the troubled history of French Protestantism. M. Lelièvre received the warmest tributes of affection and respect from all who have followed his long and laborious career.

The Week of Prayer.—At Montpellier, the meetings were held at the chapel each evening, and were much blessed. At Bordeaux, on the Monday, at the chapel; on Wednesday, at the Y.M.C.A.; Friday, at the Temple of the Chartreux; Saturday, at the Temple of the Rue du Hâ, under the presidency of Pastors Mathieu de Robert and Momméja. Bad weather diminished the attendance, but the meetings were lively. In Paris the programme issued by the President, Pastor G. Appia, included many meetings in different quarters, both in the afternoons and the evenings, but the reports have not reached us yet from Paris and many other centres. The Week of United Prayer is very generally observed in this country.

M. L.

Faith in a Lie.

WE are reaching days in which it is of growing and vital importance to demonstrate that faith is no more meritorious than the hand of a pauper held out to receive an alms.—It is never *faith* that saves: it is *Christ* that saves. Here—to illustrate it—is a giant locomotive, moving royally to the head of a heavily laden train, with steam up, and a pregnant power equal to drawing twice as many trucks: yet the whole train is motionless. Why? Because the couplings are not attached. As soon as those giant hands are clasped, and the iron bar slewed round, making the trucks and engine one, the train moves. Those couplings are faith: the moment appropriating hands are laid on Christ, salvation is achieved. But look again. Here is another colossal engine, empty of steam and fire: the couplings are now clasped—yet the train is motionless. Why? Because it is not the couplings, but the engine, which draws; nor is it *any* engine, but that engine only which holds the power: so I may have *faith*, and yet be lost, *because the faith is attached to the wrong engine*. Faith, in itself, is totally without saving power: it draws all its merit from the Christ on Whom it is fastened.

Now it is a startling revelation of the prophetic Scriptures that not unbelief, but *faith*, is to be the dread reality of the last days: not a negation of good, but an affirmation of evil; not a gross materialism, but a subtle and deadly spiritualism; not merely a refusal of Christ, but an actual embrace of antichrist. Paul states it with great boldness. "God sendeth them a working of error [an energy of delusion], that they should *believe a lie*" (2 Thess. ii. 11): not an hypocrisy, nor a creed accepted under compulsion; but an ecstasy of enthusiasm—like the infatuation of the Mohammedan—producing a genuine faith, a faith, but in a lie. The religious instinct, like nature, abhors a vacuum: *the Faith* the returning Christ will not find (Luke xviii. 8); but a new faith, in judicial retribution, will mount the throne of the old.

Nor are we without, though on a scale incomparably less, premonitory symptoms of the final reality. Last October (1909) a League was formed in the Royal Albert Hall of a character (I believe) which has not occurred in England since the Reformation, nor could, morally, have occurred in the nineteenth century. With the social and political aims of the John Bull League we are not concerned: a main object of its

religious foundation, ostentatiously displayed, is an attack on Foreign Missions, and the exaltation of infidelity. "There will be no room in it," says its president, "for miserable sinners": "it will keep a sharp eye on the enormous amount of wealth which leaves the shores of this country every year for utterly useless and futile purposes, under the name of foreign missions to the heathen": and Paine and Bradlaugh are quoted as exponents of an ethical religion second to none in the world.* But the supreme significance lies in the passionate faith the League has revealed. Sixty-four thousand applications poured in for the twenty thousand seats in the Albert Hall, though the League was not three months old; special trains were run from the provinces; *one hundred Members of Parliament were present*; and a whole-hearted conviction, an enthusiastic faith, marked the proceedings,—but it is no faith in the Christ of God. The movement is ominous of the rapidly approaching day when, as already in France, apathy will change to open and envenomed hostility.

We turn from the world to the Church. Here the symptoms are still more sharply accentuated. The Progressive League, an organization formed, as its president, Mr. R. J. Campbell, says, "not to antagonize the Churches, but to permeate them," already numbers several thousands of members, scattered through one hundred and twenty local branches. Its principles can most fairly be stated by a quotation from the leading article of its official organ. "Not one feature of the story of Jesus in the New Testament," says the Christmas issue, "is original—the angelic annunciation to Mary, the Virgin birth, the wondrous Child, the Magi coming from afar, the star that guided them, the shepherds to whom the news first came, the song of angels, the meeting of the evil power in the wilderness, His being put to death as a sacrifice to the principle of evil, the miraculous resurrection escaping the bonds of death, the ascent to heaven, to be speedily followed by His advent to earth to reign over a renovated world: all this is hundreds, it may be thousands, of years older than the Christian era. This should teach us surely that here we are not in the presence of historical fact, but of one of those wonder-stories that the world has repeated over and over again—a world-wide myth which has been the common property of all peoples from the very childhood of the race."† But not in its frank infidelity lies its main significance: the Progressive League has advanced to a new faith, compounded of many faiths. Christian Science is expounded, in this Christmas number, by Mr. Frederick Dixon, its leading British exponent; Socialism is dealt with by Mr. Keir Hardie, and the Suffragette Movement by Mrs. Pethick Lawrence; an appreciative

* *Daily Telegraph*, October 22nd, 1909.

† *Christian Commonwealth*, December 8th, 1909.

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supplement is devoted to Theosophy, the most powerful and deadly of modern Occultisms; and through all the new propaganda rings the note of an assured and jubilant faith,—but it is not the faith of the Christ of God.

Now how is this portent—strange and new in England, though familiar in heathendom—explainable, of *faith in a lie*? The surface reason is obvious. The Day that approaches, on whose confines we seem to be, is “with all deceit”—every species of Satanic subtlety—“of unrighteousness”: it comes in the guise of all truth, and clothed with the garb of all righteousness, but it is “all *deceit*.” But it is a still more pregnant fact that the seeds of deceit find so abnormal a receptivity of soil. “This unparalleled hallucination,” as Dr. Eadie says, “indicates a mysterious state of mind and of society—antichristian, anti-theistic, credulous, with a fatal facility of being imposed upon by hellish mastery and subtlety.” But even so the problem is not solved. Beneath the Satanic subtlety of the deception, and the abnormal receptivity of the age, there must be a deep moral reason for such a mental growth out of Gospel soil: the Apostle reveals it. “*Because they received not the love of the truth.*” Here is a phrase of masterly revelation. It is not, “they received *not the truth*”: God is very tender and patient with our blind stumblings and foolish unbeliefs, and His grace can bring us at last to receive truths we may have rejected for years. But the phrase—“*received not the love*”—seems to show that to every soul, however blind, however dark, God offers the love of truth: the after-life reveals whether the soul accepted that love or not. We little dream of the peril we run when we refuse to *love* the truth. These never followed truth at all costs: they trifled with the tremendous convictions of the Holy Ghost: they toyed with the Scriptures, and disparaged doctrine—only to find at last that behind “all deceit of unrighteousness” lurks an irresistible horror of energizing damnation.

For we are here confronted with the dreadful fact of judicial retribution. “God *sendeth* them a working of error, *that* they should believe a lie; that they all might be judged who believed not the truth, *but had pleasure in unrighteousness.*” Love of error is an automatic recoil of indifference to the truth. Man’s soul is so made that every rejection of the truth weakens it against the assaults of temptation; the heart that refuses to melt automatically hardens; and the faculty of discernment between good and evil becomes blunted and atrophied with disuse. A final chastisement of sin is deeper sin. For this is the goal of righteous retribution. “God *sendeth*”: when man shuts the door in the face of God, *God locks it*; and the diseased eye, blinded by the light it has refused, sees an illusory glare on a curtain of pitch darkness. On such falls the predicted woe:—“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter” (Isa. v. 20). It is an irreclaimable ignorance and an impenetrable gloom. “If the light that is in thee”—the ideal,

the ruling principles, the faith—“be darkness, *how great is the darkness!*” (Matt. vi. 23).

Two counsels of the Holy Ghost are especially requisite for the present situation. We must, first, maintain at all costs a clean conscience. “The end of the charge is love out of a pure heart and a *good conscience* and *faith* unfeigned; from which things some having swerved have turned aside:” “holding *faith* and a *good conscience*: which some having thrust from them made shipwreck” (1 Tim. i. 5, 19). It is an absurd sentiment, prevalent among the Churches, that we may believe what we choose. But faith in God is not optional, it is obligatory: I *must* believe all that God says, or I sin: and only the faith which obeys can maintain an unsullied conscience. To see the truth and not to embrace it is to foul the conscience; to have the truth search our life, and refuse to let it be searched, is to foul the conscience; to decline to pay the price of truth is to foul the conscience: and apostasy is fearfully near to a wilfully defiled conscience. But a conscience kept pure is like the needle of a compass kept free—it swings true. All things are possible to him who follows God from light to light. “*Many shall purify themselves, and make themselves white, and be refined*; but the wicked shall do wickedly; and none of the wicked shall understand: *but they that be wise shall understand*” (Dan. xii. 10).

The second counsel of the Holy Ghost is that we cultivate a passionate love of, and faith in, the truth. God has called us to salvation in (1) sanctification of the Spirit—which is His work, and (2) belief of the truth—which is mine; and if I refuse to do my work, *it is impossible for God to do His*. No cost can be too great for truth: “her price is above rubies.” In the ancient world it was said that the Sibyls, or prophetesses, used to write their prophecies on leaves, and lay them at the mouth of the cave in which they dwelt; and that these leaves must be read as quickly as they could be gathered, for once fluttered by the wind they become indecipherable. The legend said that one of these Sibyls came to King Tarquin of Rome with nine scrolls priced at an enormous figure, but of great value to Rome. The king refused them on the ground of their cost. The Sibyl immediately disappeared; but, shortly after, she returned with six scrolls, saying, “I have burnt three volumes; they are lost to Rome for ever; but these six remain *at the same price.*” Again the king refused them as too costly; and again the Sibyl disappeared. Returning for the last time, she now offered but three volumes, saying, “Six volumes I have destroyed; no money can ever buy them now; these three I offer you *at the same price.*” The king at last bought the three scrolls for Rome, where they were treasured for centuries; and the Sibyl, disappearing, says the legend, never returned to the world again. *As it is the penalty of unbelief to lose all that is within its grasp, so it is the privilege of faith to multiply it.* “Take heed therefore *how ye hear*: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath” (Luke viii. 18).

D. M. PANTON.

Books worth Reading.

THE REVOLUTION IN CONSTANTINOPLE AND TURKEY. By Sir WM. RAMSAY. (Hodder & Stoughton. 10s. 6d. net.)

There will be many Alliance members and friends who will if they purchase Sir William Ramsay's book be thankful that they had it recommended to them. The volume is an attractive one from various standpoints. In the first place it is a "Diary," a diary of historical events, accurate, and as such of great value. The author, with his wife and daughter, was in Constantinople at the time of the Revolution which ended in the dethronement and disgrace of Abdul Hamid and the setting up of the new Constitution. Sir William Ramsay expresses his belief that the Revolution was "a great gain to English influence in Turkey." In quoting this we do not commit ourselves to the author's views; nor can we follow Sir William Ramsay in all his conclusions concerning the political significance of recent events in Turkey. Time will show what the future has in store, although there is every ground for optimism.

No little interest attaches to that section of the book which deals with the massacres at Adana. These pages help us to understand the intense hatred of the Moslems towards the Armenians. We are glad to find in Sir William Ramsay's comments thereon a tribute to the services of Major Doughty Wylie, who, with Mrs. Doughty Wylie, "saved the lives of thousands," and ministered under trying circumstances to the sick and wounded. We note that Sir William Ramsay quotes, on trustworthy authority, 20,000 as being the number killed in the recent massacres, although the Turkish official estimate is only 7,000!

Another attractive feature of the volume is the many excellent illustrations, chiefly reproductions of pictures taken by Lady Ramsay with her hand camera. Many of the descriptions of incidents and visits to Turkish ladies are also supplied by Lady Ramsay.

THE LORD FROM HEAVEN: CHAPTERS ON THE DEITY OF CHRIST. By Sir ROBERT ANDERSON, K.C.B., LL.D., with a Prefatory Note by Handley C. G. Moule, D.D., Bishop of Durham. (Nisbet & Co.)

Among the many valuable literary productions of the author, this volume is one of the most valuable, both from the standpoint of its theme and the method of its treatment. The subject is

of primary and highest importance, inasmuch as the whole range of revealed Truth is dependent upon it. Everything connected with the Gospel of God centres in the person of Him who is "the Son of His love." All inquiries as to the doctrine of Christ must depend for true solution on the view held as to His true nature; His essential relation to the Godhead. As one has put it: "You cannot be right in the rest unless you think rightly of Him." Modern thought in many subtle forms assails the doctrine of the proper Deity of Christ.

Canon Liddon said years ago: "The great question of our day is whether Christ our Lord is only the author and founder of a religion of which another Being, altogether separate from Him, namely, God, is the object; or whether Jesus Christ Himself, true God and true man, is with the Father and the Holy Ghost the object of Christian faith and love as truly as in history He was the founder of Christendom."

This question Sir Robert Anderson has set himself to answer in such form as to meet the most recent as well as the older methods of attack upon our Lord's essential Deity. In doing so he has brought his well-known keenness of insight and force of reasoning skill to bear upon the arguments employed to weaken faith in Christ as the Eternal Son of God. More than this, the author furnishes us with a critical analysis and investigation of Bible statements which will be new as well as immensely helpful to the thoughtful reader. His chapters on the meaning of "Son" and of "Only Begotten Son" will be found at once illuminative and informing on points much misunderstood by many. The teaching of the Gospels, of the Epistles, and of the Revelation is carefully surveyed; indeed, the whole theme is handled, as Dr. Moule well expresses it, "with a penetration and force all his own, and at the same time with worshipping reverence and with whole-hearted reliance on the Written Word." The book comes at an opportune time, deals with the great subject in a unique manner, and commends itself to devout minds as an honest and able exposition of Truth as taught in the Scriptures of God. Many side issues relevant to the main theme are touched upon, which will be found very suggestive and helpful to a clearer understanding of Divine things. The book cannot fail to be of great service in these days of necessary conflict with error and warfare on behalf of the Truth.

W. F. G.

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